

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (*The Multitudinous Mercy Giver*)

1. *Alif Lam Meem Ssadd.*[1]	الٓمٓصٓ ﴿١﴾
2. A Book[x] (*had been*) descended to you[g] so let-not be in your[t] chest a constraint[2] from it;[x] to warn [*you*[s]] by it[x]; and a reminiscence/remembrance[w3] for the believers.	كِتَٰبٌ أُنزِلَ إِلَيْكَ فَلَا يَكُن فِى صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِۦ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿٢﴾
3. *Ettabe'o*(*let-closely follow you*[z]) what (*had been*) descended to you[b] from your[n] Lord and let-not *tattabe'o* (*closely-follow you*[z]) of lesser than Him *aw'leyaa*[4] (*guardian-/ally*), little you[z] reminisce.	ٱتَّبِعُوا۟ مَآ أُنزِلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا۟ مِن دُونِهِۦٓ أَوْلِيَآءَ ۗ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٣﴾
4. And how-many[5] of a village[w] We perished it;[w] so came (*to*) it[w] Our *Ba'so* (*intense: Torment/Might*) *bayatan* (*nocturnally*) or they were noon-napping/noon-nappers[6].	وَكَم مِّن قَرْيَةٍ أَهْلَكْنَٰهَا فَجَآءَهَا بَأْسُنَا بَيَٰتًا أَوْ هُمْ قَآئِلُونَ ﴿٤﴾
5. Then not was their invocation[7] *edh* (*when*) came (*to*) them Our *Ba'so* (*intense: Torment/Might*) except that they[z] said: verily we were *dha'lemeena*[8] (*injustice-doers*).	فَمَا كَانَ دَعْوَىٰهُمْ إِذْ جَآءَهُم بَأْسُنَآ إِلَّآ أَن قَالُوٓا۟ إِنَّا كُنَّا ظَٰلِمِينَ ﴿٥﴾
6. Then[9] verily assuredly[10] question [*We*] whom[r] (*had been*) sent to them[11] and verily assuredly question [*We*] the *mursaleena* (*sent-messengers*).	فَلَنَسْـَٔلَنَّ ٱلَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْـَٔلَنَّ ٱلْمُرْسَلِينَ ﴿٦﴾
7. So surely [*We*] assuredly[12] narrate on them by knowledge and not We were absentees.	فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ ۖ وَمَا كُنَّا غَآئِبِينَ ﴿٧﴾
8. And the weight then-day (*is*) the right; so whoever heavyed[w] his weights[w] then those, they (*are*) the thrivers.	وَٱلْوَزْنُ يَوْمَئِذٍ ٱلْحَقُّ ۚ فَمَن ثَقُلَتْ مَوَٰزِينُهُۥ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨﴾

[1] See the details in the *Lexicon* attached to this *Translation*.

[2] The word "حرج" = "أضيق الضيق," see "اللسان," e.g.: if you were to get *two identical sheets of papers* and put them *congruently* against one another *the space between them* is called "حرج," that is there is practically nothing *narrower* than that space between the two sheets of paper! Also, "حرج" could mean "*sin*!"

[3] The word "ذكرى" is "reminiscence" based on this great *Ayah*, "And if the Satan (*causes*) you[g] to assuredly forget then let-not [*you*[g]] sit, after [the] reminiscence" (S6: 68).

[4] The word "أولياء" could also mean, among them: *protector, friend*!

[5] The word "كم" is an *interrogative exclamatory particle*, meaning: "*how-many*," "*how-much*," "*how-long*!"

[6] The word "قائلون" denotes: *noon-napping* or it is a plural for "قائل," who takes a *noon-nap*! But what must be pointed out is that "*nap*" in English means *any sleep for a brief period during the day*! That is why the prefix of "*noon*" here to *specify* the *time* of such a nap!

[7] The word "دعوى" has two *distinctly different* meanings! (a) *Invocation*, or (b) *Argument*, in a situation!

[8] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

[9] Many of the *Qur'anic commentators* consider this "فـ" as an article of "عطف"=*copulative* (*connective*), or *inceptive*, i.e. indicating a beginning or a resumption of speech!

[10] The "ل" in "لنسألن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*!"

[11] That is *message* or *messenger*! The "ل" in "لنسألن" is a juratory-"ل"= "ل القسم" amounting to= "التأكيد," i.e. *affirmation*, expressed here by "*assuredly*"! See إعراب القرآن، لمحمود صافي and القرطبي!

[12] The "ل" in "لنقصن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed* here by "*assuredly*"

9. And whoever lightened[w] his weights[w] then those who[r] they[z] lost their selves[w] for what they[z] were by Our *Aya'te*[w] (*messages*[w]) wronging[13] they[z].	وَمَنْ خَفَّتْ مَوَٰزِينُهُۥ فَأُولَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓا۟ أَنفُسَهُم بِمَا كَانُوا۟ بِـَٔايَٰتِنَا يَظْلِمُونَ ﴿٩﴾
10. And *laqad* (*verily, already and affirmatively*) We empowered/established[14] you[b] in the Earth[w] and We made for you[b] in it[w] livelihoods, little indeed[15] you[z] thank.	وَلَقَدْ مَكَّنَّٰكُمْ فِى ٱلْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَٰيِشَ قَلِيلًا مَّا تَشْكُرُونَ ﴿١٠﴾
11. And *laqad* (*verily, already and affirmatively*) We created you[b]; afterwards We portrayed/fashioned you[b]; afterwards We said for the angels: let-kowtow you[z] for Adam; so they[z] kowtowed except Iblis (*Satan*) [*he*] [was] not of the *sa'jedeena* (*they who kowtowed/-they who were kowtowing*).	وَلَقَدْ خَلَقْنَٰكُمْ ثُمَّ صَوَّرْنَٰكُمْ ثُمَّ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُوا۟ لِءَادَمَ فَسَجَدُوٓا۟ إِلَّآ إِبْلِيسَ لَمْ يَكُن مِّنَ ٱلسَّٰجِدِينَ ﴿١١﴾
12. Said[*He*]: what prevented you[g] not to kowtow[*you*[s]] *edh* (*since/when*) I commanded you[g]; said [*he*]: I am *khayron* (*choicer/superior/worthier*) than him; You[g] created me of a fire[w] and You[g] created him of a mud.	قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِى مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ﴿١٢﴾
13. Said [*He*]: so *ebbett*[16] (*let-*[*you*[s]] *dwell/dwell-basely/migrate-/immigrate*) from it[w], so not [*it*[x]] be for you[g] to *tataka-bbara*[17] ([*you*[s]] *practice pridefullness*) in it[w]; so let-egress[*you*[s]], verily you[g] (*are*) of the cringers.	قَالَ فَٱهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن تَتَكَبَّرَ فِيهَا فَٱخْرُجْ إِنَّكَ مِنَ ٱلصَّٰغِرِينَ ﴿١٣﴾
14. Said [*he*]: let-[*You*[s]] reprieve me until day (*to be*) resurrected they[z]	قَالَ أَنظِرْنِىٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ﴿١٤﴾
15. Said [*He*]: verily you[g] (*are*) of the *mundhareena*[18] (*they who are reprieved*).	قَالَ إِنَّكَ مِنَ ٱلْمُنظَرِينَ ﴿١٥﴾
16. Said [*he*]: so by indeed,[19] *aghawamey*[20] ([*You*[s]] *had me indulgently stray and so be disappointed*) surely I (*shall*) assuredly[21] sit for them (*at*) Your[t] *Sseratta* (*road/way*) the straight.	قَالَ فَبِمَآ أَغْوَيْتَنِى لَأَقْعُدَنَّ لَهُمْ صِرَٰطَكَ ٱلْمُسْتَقِيمَ ﴿١٦﴾
17. Afterwards surely assuredly *aa'tee* ([*I*] *approach/come to*) them from between their hands[w] and from their rears and *a'n* (*side-of*) their rights and *a'n* their lefts and not [*You*[s]] find most (*of*) them thankers.	ثُمَّ لَءَاتِيَنَّهُم مِّنۢ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَٰنِهِمْ وَعَن شَمَآئِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَٰكِرِينَ ﴿١٧﴾
18. Said [*He*]: let-egress [*you*[s]] from it[w] *mathmooman*[22] (*he who is despised*) *madhooran*[23] (*he who is driven-away from Allah's mercy/he who is reprobated*); surely whoever [*he*] followed you[g] of them verily I (*shall*) assuredly fill Hell[w] of you[z] wholes.	قَالَ ٱخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا لَّمَن تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنكُمْ أَجْمَعِينَ ﴿١٨﴾

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[13] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger*!"

[14] The word "مكّن" in "مكنّاكم," means "*found*" *or* "*established*!" It also means "*enabled*" or "*empowered*!" Clearly, the English word "established" could also imply or connote the same as "مكّن" *per se*!

[15] See the *Lexicon* attached to this *Translation* regarding, "ما المصدرية" = the infinitive *ma*!

[16] The word "إهبطوا" rooted in "هبط," meaning: *alight/descended/condescended*! Also, "هبط"= *dwelled/dwelled in evil*! See اللسان! Really it means "نزح" or *emigrated/immigrated*! Example: in *Ayah* (S2:61) "اهبطوا مصراً"=*ebbetto Misra*!

[17] The word "*tatakabbar*"="تتكبّر" does *not* have an *exact* English equivalent *per se*! It is a *present/future* tense *addressing* an *addressee*: *practice pridefullness*. Hence, we *transliterate* and *parenthetically explain*!

[18] The word "*mundhareen*"= "المنظرين," is an *objective masculine plural noun*, meaning *those who are reprieved*!

[19] See the *Lexicon* attached to this *Translation* regarding "ما المصدرية" = the infinitive *ma*!

[20] The word "غوى," in "أغويتني"="إنهمك في الضلال و خاب," so *he: indulgently strayed and was disappointed*! See اللسان!

[21] The "ل" in "لأقعدنّ," and "لآتينّ," "لأملنّ," in the following *two Ayat*: 17 & 18 all are *juratory* "ل"="ل القسم" *amounting* to="التأكيد," i.e. *affirmation, expressed* in all case by "*assuredly*"

[22] The word "*mathmooman*"= "مذموما" is a *masculine, singular, objective noun*, *no* English equivalent for it!

[23] The word "*madhooran*"= "مدحورا" is a *masculine, singular, objective noun*, *no* English equivalent for it!

19. And O, Adam: let-reside[*you*[s]], you[s] and your[t] spouse (*wife*), the Paradise[w] so both eat from whence both willed and not both near this-she, the tree[w]; then both be of the *dha'lemeena*[24] (*injustice-doers*)	وَيَٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّٰلِمِينَ ﴿١٩﴾
20. Then whispered for them both the Satan, to [*he*] discloses/flashes for them both what (*had been*) hidden *a'n* (*regarding*) them both of *saw'aa'tehema*[w] (*their private-parts*)[w]; and said [*he*]: not forbad you both Lord (*of*) [you both] *a'n* this-she[25], the tree[w], except that be both two angels or be both of the immortals.	فَوَسْوَسَ لَهُمَا ٱلشَّيْطَٰنُ لِيُبْدِيَ لَهُمَا مَا وُۥرِيَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَٰلِدِينَ ﴿٢٠﴾
21. And mutually *qasama* ([*he*] *oathed*) them both: verily I am for you both surely of the (*sincere*)-advisors[26].	وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّٰصِحِينَ ﴿٢١﴾
22. So [*he*] indicated (*to*) them both by inveiglement; so *lamma* (*when/whence*) both tasted the tree[w] appeared[w] for them both *saw'aa'te'hema*[w] (*their private-parts*)[w] and both commenced [both] vamping-up on them both by the Paradise's[w] leaves; and called them both Lord (*of*) them both: have not [*I*] forbad you both *a'n* (*off/regarding*) *telkoma*[27] (*both of you that-afar-she/that*)[w] the tree[w]; and said [*I*] [*not*][28] for you both: verily the Satan (*is*) for you both a foe[29] manifester.	فَدَلَّىٰهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ﴿٢٢﴾
23. Said both: (*O*), our Lord, we wronged[30] (*to*) ourselves[w] and *en* (*if*) not forgave for us [*You*[s]] and [*not*] *tarhamna* ([*You*[s]] *mercy-gave us*) surely assuredly[31] we be of the losers.	قَالَا رَبَّنَا ظَلَمْنَآ أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾
24. Said [*He*]: *ehbetto* (*let you*[b]: *dwell/dwell in evil/dwell-basely/emigrate/immigrate/*), some (*of*) you[b] for some a foe[32] and for you[b] in the Earth[w] a *mustaqarron* (*permanent-abode/ultimate realization*) and a *mata'on*[33] (*resource for a transitory worldly delights*) to a while.	قَالَ ٱهْبِطُوا۟ بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِى ٱلْأَرْضِ مُسْتَقَرٌّ وَمَتَٰعٌ إِلَىٰ حِينٍ ﴿٢٤﴾

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24 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!

25 In Arabic "*tree*" is a feminine. That is why the reference to it is by the *feminized* pronoun: "[this-she]"!

26 The word "**ناصحين**" = "*naseheen*" is *plural, masculine, subjective noun*! But first the word "**نَصَحَ**" in "**ناصحين**" in Arabic *defines* and *implies* more than its English *supposed* equivalent "*advised*!" The Arabic "**نَصَحَ**"= " **أخلص القول فيما فيه الخير للمنصوح**" i.e. he *sincerely-advised* or *sincerely-opined* the advisee as to what is best for him! However, in English the word "*advised*" mean given *opinion* (*presumably*, *not* necessarily) as to the best course of action the *advisee* should take or do! Hence, the qualifying word "*sincerely*" is *necessary* to manifest the distinction! Also "**ناصحين**" may mean: *sincere care-renderers*, *well-wishers*!!

27 The text says: "*telkoma*"="**تلكما**"= the "**ت**" (1)for the *feminine addressee*, in this case about the tree (which is feminine in Arabic Grammar, (2) then the "**ل**" for the "*afar*," and (3) "**كما**" is the *dual addressee's pronoun*! For lack of a better word to express this *precise* demonstrative pronoun and *very elegant sounding* "**تلكما**" in English, so I *transliterate* and *parametrically approximate*! So I say: "*that-afar-she*," but the speech is addressed to the twain (*he* and *she*), hence in Arabic *Grammar*, "**تلكما**" is the *proper* article of *reference*, "**أنهكما عن تلكما**," which is *rhyming* to the ears and *rather lofty and elegant* in expression; or (2) according to some Qur'anic commentators, *to emphasize to the addressees* the forbidding to both.

28 The Arabic text says: "**أقل**" and *not* "**أقول**," *grammatically surely indicative* of the application of the article "**ألم**" to "**أقول**" making it "**أقل**!" Hence, the use of "*not*," although it is *not* explicitly in the text, as *grammatically* it should *not* appear, clearly it is there!

29 The word "**عد و**," in *Arabic* is used for: (1) *singular* and (2) *plural* as well as (3) "*multitudinous foe*," see **اللسان** and **الهادي**!

30 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

31 The "**ل**" in "**النكونن**" is a *juratory* "**ل**"="**ل القسم**" *amounting* to="**التأكيد**," i.e. *affirmation*, *expressed* here by "*assuredly*!"

32 See footnote 1709 above regarding *foe*.

33 The word "**متاع**"="*mata'a*" is rooted in the word "**مَتَّعَ**," = "*matta'a*" with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this *Translation* for more elaboration!

25. Said [*He*]: in it[w] you[z] live and in it[w] you[z] die and from it[w] *tokhrajona* (*you[z] be emerged/produced*).	قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾
26. O, Adam's sons: *qad* (*already and affirmatively*) We descended on you[b] *lebasan*[34] (*wear/inner clothing*) veiling [*it* [x]] your[n] *saw'ata*[w35] (*private parts*)[w] and *reshan*[36] (*adornment-attire*); and the *taqwa's* (*reverential guarding against Allah's displeasure*)'s *lebaso*[37] (*=armory-attire to prevent potential war*), *tha'leka* (*afar-that-it/*)[x], (*is*) *khayron* (*choicer/superior-/worthier*); *tha'leka* (*is*) of Allah's *Aya'te*[w] (*miracles/-signs/proofs*) *la'alla* (*craving currently unavailable deed that-/perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).	يَٰبَنِيٓ ءَادَمَ قَدْ أَنزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَٰرِي سَوْءَٰتِكُمْ وَرِيشًا ۖ وَلِبَاسُ ٱلتَّقْوَىٰ ذَٰلِكَ خَيْرٌ ۚ ذَٰلِكَ مِنْ ءَايَٰتِ ٱللَّهِ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾
27. O, Adam's sons: let-not assuredly essay you[b38] the Satan, just as [*he*] exited your[n] [both fathers][39] from the Paradise,[w] [*he*] wrests *a'n* (*off*) them both their both *lebaso*[40] (*wear/inner-clothing*) to [*he*] shows them both *saw'aa'tehma*[w] (*their private-parts*)[w]; verily he sees you[b], he and his *qa'beelo* (*group/similar*) from whence you[z] see them not; verily We made the Satans *aw'le-yaa*[41] (*guardians/allies*) for whom[r] not believe they[z].	يَٰبَنِيٓ ءَادَمَ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ۗ إِنَّهُۥ يَرَىٰكُمْ هُوَ وَقَبِيلُهُۥ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ۗ إِنَّا جَعَلْنَا ٱلشَّيَٰطِينَ أَوْلِيَآءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾
28. And if they[z] did a profanity[w42] said they:[z] we found on it[w] our fathers, and Allah commanded us by it[w]; let-say [*you*[s]]: verily Allah commands not by the profaneness[w43]; do you[z] say on Allah what not you[z] know.	وَإِذَا فَعَلُوا۟ فَٰحِشَةً قَالُوا۟ وَجَدْنَا عَلَيْهَآ ءَابَآءَنَا وَٱللَّهُ أَمَرَنَا بِهَا ۗ قُلْ إِنَّ ٱللَّهَ لَا يَأْمُرُ بِٱلْفَحْشَآءِ ۖ أَتَقُولُونَ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾
29. Let-say [*you*[s]]: commanded my Lord by the *qesstte*[44] (*rendering absolute-justice post removal of injustice*), and *aqemo*[45] (*let-you[z] uphold/sustain*) your[n] faces at every masjed and let-invoke Him you[z] faithfully; for Him (*is*) the religion, as what [*He*] began you[b], you[z] (*shall*) return.	قُلْ أَمَرَ رَبِّى بِٱلْقِسْطِ ۖ وَأَقِيمُوا۟ وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَٱدْعُوهُ مُخْلِصِينَ لَهُ ٱلدِّينَ ۚ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾

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[34] See the *Lexicon* attached to this *Translation* for the *myriads* of meanings for the word "*lebasan*!"

[35] The word "*sawah*" has *more* than *one* meaning, but here it means "*private parts*!"

[36] There is the *inner clothing*= "**اللباس**," and on top of it the *garment*= "**الثِّياب**," and on top of the garment is the *adornment clothing*= "**الريش**!" So, *adornment attire*= "**الريش**" like cloak or a head turbine, etc!

[37] The words "*lebaso-ettaqwa*" = armory-attire to *prevent* potential war!

[38] The word "**يفتننكم**," means: *assuredly tempt you, or assuredly seduce you, etc.*

[39] The Arabic word "**أبَويكم**" or its grammatical inflections, all constitute an Arabic *tongue* expression meaning: *father and mother* as well as *father and grandfather*, *father and uncle* (paternal or maternal)! See اللسان! However it must be born in mind that the word "*mother*" is not necessarily the begetter-mother= "**الوالدة**," as the "*mother*" in Arabic tongue could mean: *step-mother*, *nursing mother*, *mother who reared* some one, or the *aunt* (paternal or maternal)! The *context* defines exactly what is meant!

[40] See the *Lexicon* attached to this *Translation* for the *various* meanings of this *very important* word, which literally means "*wear/inner clothing*" but *figuratively* much more, including the "*garments*"!

[41] The word "**أولياء**" could also mean, among them: *protector, friend*!

[42] The word "**فاحشة**" = "profanity" means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*!

[43] Arabic word used is "**الفحشاء**," = the noun of "**فاحشة**," see **التاج**!

[44] See the *Lexicon* to this *Translation* for a *fuller discussion* of this great word "*qestt*."

[45] That is you[z] are commanded to uphold/sustain/maintain all the obligations of the Prayer!

30. A team divinely-guided [*He*] and a team righted on them the misguidance[w]; verily they *ittakhatho*[46] (*they*[z] *took and made*) the Satans *aw'leyaa*[47] (*guardians/allies*) of without-/lesser-than Allah, and they[z] reckon that they (*are*) *muhtadoona*[48] (*they who found and accepted the divine-guidance*).	فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ ٱلضَّلَٰلَةُ ۗ إِنَّهُمُ ٱتَّخَذُوا۟ ٱلشَّيَٰطِينَ أَوْلِيَآءَ مِن دُونِ ٱللَّهِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾
31. O, Adam's sons: let-take you[z] your[n] adornment[w]/-trim[w] at every mosque.[49] And let-eat you[z] and let-drink you[z] and let-not squander you[z]; verily He likes not the prodigals/squanderers.	يَٰبَنِىٓ ءَادَمَ خُذُوا۟ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا۟ وَٱشْرَبُوا۟ وَلَا تُسْرِفُوٓا۟ ۚ إِنَّهُۥ لَا يُحِبُّ ٱلْمُسْرِفِينَ ﴿٣١﴾
32. Let-say [*you*[s]]: who[a] [*he*] forbad Allah's adornment[w] which[u] *akhraja* ([*He*] *produced/emerged*) for His *eba'de* (*worshippers-/submitters/slaves*) and the goodies[w50] of the *rez'qe*[x] (*provision/victuals for sustenance*)[x]; let-say [*you*[s]]: it[w] (*is*) for whom[r] they[z] believed in the life[w] (*of*) the world[w] purely The *Qeyamatey's*[w] (*Judgment's*) Day[x]; like *tha'leka* (*afar-that-it/*)[x], [*We*] expound the *Aya'te*[w] (*messages*) for a knowing people.	قُلْ مَنْ حَرَّمَ زِينَةَ ٱللَّهِ ٱلَّتِىٓ أَخْرَجَ لِعِبَادِهِۦ وَٱلطَّيِّبَٰتِ مِنَ ٱلرِّزْقِ ۚ قُلْ هِىَ لِلَّذِينَ ءَامَنُوا۟ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا خَالِصَةً يَوْمَ ٱلْقِيَٰمَةِ ۗ كَذَٰلِكَ نُفَصِّلُ ٱلْءَايَٰتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾
33. Let-say [*you*[s]]: verily only forbad my Lord the profanities,[w51] what appeared/manifested of it[w] and what hid, and the sin and the *baghya* (*envy/selfish: excessiveness/transgression*) by other than the right, and that you[z] partner (*deities*) by Him what [*He*] not descended by it[x] an authority[x], and that you[z] say on Allah what not you[z] know.	قُلْ إِنَّمَا حَرَّمَ رَبِّىَ ٱلْفَوَٰحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَٱلْإِثْمَ وَٱلْبَغْىَ بِغَيْرِ ٱلْحَقِّ وَأَن تُشْرِكُوا۟ بِٱللَّهِ مَا لَمْ يُنَزِّلْ بِهِۦ سُلْطَٰنًا وَأَن تَقُولُوا۟ عَلَى ٱللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾
34. And for every an *Ummaten*[w] (*people/community*)[w] (*is*) *ajalon*[52] (*term-limit*[x]); so *edha* (*if/then*) came[x] their *ajalo* (*term-limit*[x]) neither *yasta'akhero*[53] (*slacken/tarry*) they[z] an hour nor *yasta'qdemo* (*affirmably advance*) they[z].	وَلِكُلِّ أُمَّةٍ أَجَلٌ ۖ فَإِذَا جَآءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً ۖ وَلَا يَسْتَقْدِمُونَ ﴿٣٤﴾
35. O, Adam's sons: if[54] assuredly *ya'ateyakom*[x] (*appear/-come to you*[b])[x] messengers of you[b55] narrating they[z] on you[z] My *Aya'te*[w] (*messages*) then whoever *ettaqa* (*he had reverentially guarded not to displease Allah*), and [*he*] reformed, so no fear (*is*) on them nor they sadden.	يَٰبَنِىٓ ءَادَمَ إِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَٰتِى ۙ فَمَنِ ٱتَّقَىٰ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾
36. And who[r] they[z] denied by Our *Aya'te*[w] (*messages*) and *istakbaro*[56] (*they*[z] *affirmed their*[n] *prideful haughtiness*) *a'n*	وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ

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[46] The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore "**إتّخذ**" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[47] The word "**أولياء**" could also mean, among them: *protector, friend*!

[48] See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoon*"/"*muhtadeen*!"

[49] Although textually "*mosque*" however, and Allah knows best, it's for *every* Prayer/presence in the mosque!

[50] The word "**طيبات**" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

[51] The word "**فاحشة**" = "profanity" (*plural* "**فواحش**" as *infinitive* noun or *plural* "**الفواحش**" as *definitive* noun) means vulgar or irreverent say or action, i.e. *excess* of *ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some times the word "**فاحشة**" or "**الفاحشة**" is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*!

[52] The word "**الأجل**" means term-limit, see **اللسان**!

[53] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

[54] The particle "**إمّا**" could mean the *speaker is making*: a *conditional construct*, or *informing* or *giving a choice*! See **اللسان**!

[55] That is *from among* you!

[56] See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!

(*regarding*) it[w], those (*are*) the Hell's[w] companions, they (*are*) in it[w] immortals.	ٱلنَّارِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٣٦﴾
37. So who[a] (*is*) wronger[57] than whom[p] *iftra* ([*he*] *crafted a lie for fraudulent end*) on Allah a lie or [*he*] denied by His *Aya'te*[w] (*messages*), those attains them their lot of the book until if came[w] (*to*) them Our messengers *yatawaffana* (*they fully while dying receive*) them, said they[z]: where (*are*) what you[z] were invoking of lesser than Allah; said they[z]: strayed they[z] *a'n* (*off*) us and witnessed-/testified they[z] on their-selves[w] that they were unbelievers.	فَمَنْ أَظْلَمُ مِمَّنِ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا أَوْ كَذَّبَ بِـَٔايَٰتِهِۦٓ ۚ أُو۟لَٰٓئِكَ يَنَالُهُمْ نَصِيبُهُم مِّنَ ٱلْكِتَٰبِ ۖ حَتَّىٰٓ إِذَا جَآءَتْهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوٓا۟ أَيْنَ مَا كُنتُمْ تَدْعُونَ مِن دُونِ ٱللَّهِ ۖ قَالُوا۟ ضَلُّوا۟ عَنَّا وَشَهِدُوا۟ عَلَىٰٓ أَنفُسِهِمْ أَنَّهُمْ كَانُوا۟ كَٰفِرِينَ ﴿٣٧﴾
38. Said [*He*]: let-enter you[z] in *Umamen*[w] (*people/ communities*)[w] *qad* (*already and affirmatively*) ceded[w] of before you[z] of the Jinn and the humankind in The Fire[w]; every-when entered[w] an *Ummaton*[w] (*people/ community*)[w] (*it*[w]) cursed[w] its[w] sister until if *eddarako*[58] (*the last entrants overtook the first entrants and all are altogether*) in it[w] together, said[w] their last[w] to their first:[w] (*O*), our Lord these misled us; so let-give them [*You*[s]] torment double of The Fire[w]; said [*He*]: for each (*is*) a double [and,] but you[b] know not.	قَالَ ٱدْخُلُوا۟ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ فِى ٱلنَّارِ ۖ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا ۖ حَتَّىٰٓ إِذَا ٱدَّارَكُوا۟ فِيهَا جَمِيعًا قَالَتْ أُخْرَىٰهُمْ لِأُولَىٰهُمْ رَبَّنَا هَٰٓؤُلَآءِ أَضَلُّونَا فَـَٔاتِهِمْ عَذَابًا ضِعْفًا مِّنَ ٱلنَّارِ ۖ قَالَ لِكُلٍّ ضِعْفٌ وَلَٰكِن لَّا تَعْلَمُونَ ﴿٣٨﴾
39. And said[w] their first[w] to their last:[w] so not was for you[b] on us of munificence, so let-taste you[z] the torment by what you[c] were earning.	وَقَالَتْ أُولَىٰهُمْ لِأُخْرَىٰهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُوا۟ ٱلْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ ﴿٣٩﴾
40. Verily who[r] they[z] denied by Our *Aya'te*[w] (*messages*) and *istakbaro*[59] (*they*[z] *affirmed their*[n] *prideful haughtiness*) *a'n* (*regarding*) it[w], not *tofattaho* (*to be iteratively opened*) for them the Heaven's[w] gates and they[z] enter not the Paradise[w] until transpierces the *jamal* (*camel/ thick rope for anchoring the ship*) through the needle's-eye; and like *tha'leka* (*afar-that-it/*)[x], [*We*] requite the criminals.	إِنَّ ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا وَٱسْتَكْبَرُوا۟ عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَٰبُ ٱلسَّمَآءِ وَلَا يَدْخُلُونَ ٱلْجَنَّةَ حَتَّىٰ يَلِجَ ٱلْجَمَلُ فِى سَمِّ ٱلْخِيَاطِ ۚ وَكَذَٰلِكَ نَجْزِى ٱلْمُجْرِمِينَ ﴿٤٠﴾
41. For them of Hell[w] a *meha'don* (*bed/ cradle/ fixed expanse*) and above them overlays[60]; and like *tha'leka* (*afar-that-it/*)[x], [*We*] requite the *dha'lemeena*[61] (*injustice-doers*).	لَهُم مِّن جَهَنَّمَ مِهَادٌ وَمِن فَوْقِهِمْ غَوَاشٍ ۚ وَكَذَٰلِكَ نَجْزِى ٱلظَّٰلِمِينَ ﴿٤١﴾
42. And who[r] they[z] believed and they[z] worked the righteous-works,[w] not charge [*We*] a self[w] except its[w] capacity; those (*are*) the Paradise's[w] companions they (*are*) in it[w] immortals.	وَٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَآ أُو۟لَٰٓئِكَ أَصْحَٰبُ ٱلْجَنَّةِ ۖ هُمْ فِيهَا خَٰلِدُونَ ﴿٤٢﴾
43. And wrested We what (*is*) in their hearts of a rancor, run[w] from under them the rivers,[x] and said they:[z] the praise (*is*) for Allah Who divinely-guided us for this and not were we to *nahtadeya* (*find and*	وَنَزَعْنَا مَا فِى صُدُورِهِم مِّنْ غِلٍّ تَجْرِى مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا

[57] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "أظلم"= "*wronger!*"
[58] The word "*eddarako*"= "إدّاركوا," depicts an exact picture, meaning: the last entrants follow and overtake the first entrants until they all are *equally present* in it!
[59] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!
[60] That is of various plights!
[61] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!"

accept the divine-guidance we) *lawla* (*had it not been for*) [that] Allah divinely-guided us; *laqad* (*verily, already and affirmatively*) came[w] our Lord's messengers[x] by the right; and they[z] (*had been*) called: that *telkum*[62] (*to you all that/that*) (*is*) the Paradise[w] you[b] (*had been caused to*) inherit it[w] by what you[z] were working.	وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ لَقَدْ جَآءَتْ رُسُلُ رَبِّنَا بِٱلْحَقِّ وَنُودُوٓا۟ أَن تِلْكُمُ ٱلْجَنَّةُ أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴿٤٣﴾
44. And called The Paradise's[w] companions The Fire's[w] companions: that *qad* (*already and affirmatively*) we found what promised us our Lord right; so have you[z] found what promised your[n] Lord right; said they[z]: yes. Then called a caller among them that Allah's curse (*is*) on the *dha'lemeena*[63] (*injustice-doers*).	وَنَادَىٰٓ أَصْحَٰبُ ٱلْجَنَّةِ أَصْحَٰبَ ٱلنَّارِ أَن قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدتُّم مَّا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا۟ نَعَمْ فَأَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ أَن لَّعْنَةُ ٱللَّهِ عَلَى ٱلظَّٰلِمِينَ ﴿٤٤﴾
45. Who[r] they[z] repel *a'n* (*off*) Allah's path, and they[z] *yabgho* (*earnestly-quest*) it[w] crookedly while they by the Hereafter (*are*) unbelievers/deniers.	ٱلَّذِينَ يَصُدُّونَ عَن سَبِيلِ ٱللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُم بِٱلْءَاخِرَةِ كَٰفِرُونَ ﴿٤٥﴾
46. And between them both (*is*) a veil and on the heights (*are*) men, they know[z] each by their signa, and they[z] called The Paradise's[w] companions: that peace (*be*) on you,[z] they[z] entered it[w] not,[64] while they covet[65].	وَبَيْنَهُمَا حِجَابٌ وَعَلَى ٱلْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّۢا بِسِيمَىٰهُمْ وَنَادَوْا۟ أَصْحَٰبَ ٱلْجَنَّةِ أَن سَلَٰمٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾
47. And if (*had been*) parried[w] their *abssa'ro* (*insights/-discernments*) towards The Fire's[w] companions, said they:[z] (*O*), our Lord; let-not make us [*You*[s]] with the people the *dha'lemeena*[66] (*injustice-doers*).	۞ وَإِذَا صُرِفَتْ أَبْصَٰرُهُمْ تِلْقَآءَ أَصْحَٰبِ ٱلنَّارِ قَالُوا۟ رَبَّنَا لَا تَجْعَلْنَا مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿٤٧﴾
48. And called, the heights' companions, men know them they[z] by their marks, said they[z]: not enriched *a'n* (*off*) you[b] your[n] gathering and not what you[b] were *testak-berona*[67] (*you[z] affirm prideful haughtiness*).	وَنَادَىٰٓ أَصْحَٰبُ ٱلْأَعْرَافِ رِجَالًا يَعْرِفُونَهُم بِسِيمَىٰهُمْ قَالُوا۟ مَآ أَغْنَىٰ عَنكُمْ جَمْعُكُمْ وَمَا كُنتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾
49. Are these, whom[r] *aqsamtom* (*oathed you*[c]) not reach them Allah by a mercy[w]; (*then Allah tells these*) let-enter you[z] the Paradise[w] neither fear (*is*) on you[b], and nor you[f] sadden.	أَهَٰٓؤُلَآءِ ٱلَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ ٱللَّهُ بِرَحْمَةٍ ٱدْخُلُوا۟ ٱلْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَآ أَنتُمْ تَحْزَنُونَ ﴿٤٩﴾
50. And called The Fire's[w] companions The Paradise's[w] companions: that let-shed you[z] on us of the water or of what provided you[b] Allah; said they:[z] verily Allah forbad them both on the unbelievers.	وَنَادَىٰٓ أَصْحَٰبُ ٱلنَّارِ أَصْحَٰبَ ٱلْجَنَّةِ أَنْ أَفِيضُوا۟ عَلَيْنَا مِنَ ٱلْمَآءِ أَوْ مِمَّا رَزَقَكُمُ ٱللَّهُ قَالُوٓا۟ إِنَّ ٱللَّهَ حَرَّمَهُمَا عَلَى ٱلْكَٰفِرِينَ ﴿٥٠﴾

[62] See footnote 27 regarding "**تلكما**," only here the *addressees* are in the *plural*!
[63] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!"
[64] According to some Qur'an commentators, *not yet*!
[65] That is they longingly wish and immoderate desire to enter the Paradise!
[66] The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!
[67] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

51. Who[r] *ittakhatho*[68] (*they took and made*) their religion jestingly and playfully and deceived[w] them the life[w] (*of*) the world[w]; so today [*We*] forget[69] (*cease paying attention to*) them, just as they[z] forgot[70] *lega'a* (*meeting*) their day, this and what they[z] were by Our *Aya'te*[w] (*messages*) rejecting they[z].	ٱلَّذِينَ ٱتَّخَذُواْ دِينَهُمۡ لَهۡوٗا وَلَعِبٗا وَغَرَّتۡهُمُ ٱلۡحَيَوٰةُ ٱلدُّنۡيَاۚ فَٱلۡيَوۡمَ نَنسَىٰهُمۡ كَمَا نَسُواْ لِقَآءَ يَوۡمِهِمۡ هَٰذَا وَمَا كَانُواْ بِـَٔايَٰتِنَا يَجۡحَدُونَ ٥١
52. And *laqad*(*verily, already and affirmatively*) We came (*to*) them by a book[x] We expounded it[x] on a knowledge, a divine-guidance and a mercy [w] for a people, believing they[z].	وَلَقَدۡ جِئۡنَٰهُم بِكِتَٰبٖ فَصَّلۡنَٰهُ عَلَىٰ عِلۡمٍ هُدٗى وَرَحۡمَةٗ لِّقَوۡمٖ يُؤۡمِنُونَ ٥٢
53. Do await they [z] except its [x] *ta'aweela*[x] (*ultimate: construing/explanation*); day *ya'atee*[x] (*ultimately realizes*)[x] comes its [x] *ta'aweelo*[x] say who[r] they[z] forgot[71] (*ceased paying attention to*) it [x] of before: *qad* (*already and affirmatively*) come[w] our Lord's messengers[x] by the right; so are (*there*) for us of intercessors so they[z] intercede for us; or *nuraddo* ([*we*] *be-forthwith-returned*) then [*we*] work other than which[x] we were working; *qad* (*already and affirmatively*) they[z] lost their selves[w] and strayed *a'n* (*off*) them what they[z] were *yaftarona* (*they[z] craft a lie for fraudulent end*).	هَلۡ يَنظُرُونَ إِلَّا تَأۡوِيلَهُۥۚ يَوۡمَ يَأۡتِي تَأۡوِيلُهُۥ يَقُولُ ٱلَّذِينَ نَسُوهُ مِن قَبۡلُ قَدۡ جَآءَتۡ رُسُلُ رَبِّنَا بِٱلۡحَقِّ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ قَدۡ خَسِرُوٓاْ أَنفُسَهُمۡ وَضَلَّ عَنۡهُم مَّا كَانُواْ يَفۡتَرُونَ ٥٣
54. Verily your [n] Lord (*is*) Allah, Who created the Heavens [w] and the Earth [w] in six days; afterwards *istawa*[72] (*He set Himself*) over The *Arsh*[73] (*Throne of Kingship*).[*He*]overlies the night[x] the day[x74],questing it[x] expeditiously[75];and the sun[w] and the moon[x] and the stars [x] *musakharaten*[w76] (*they that are driven, subjectable*	إِنَّ رَبَّكُمُ ٱللَّهُ ٱلَّذِي خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضَ فِي سِتَّةِ أَيَّامٖ ثُمَّ ٱسۡتَوَىٰ عَلَى ٱلۡعَرۡشِ يُغۡشِي ٱلَّيۡلَ ٱلنَّهَارَ يَطۡلُبُهُۥ حَثِيثٗا

68 The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore"إتّخذ" is *always* taking *and presuming some thing* about what was taken! Thus, it is *not* just the mere *taking*!

69 The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies, as in this Ayah, where Allah says "We forget them," or where Allah says: "We forgot you," (S32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!

70 Ibid, for *forgot*!

71 See footnote 1684 above regarding "نسي"!

72 The word "*istawa*" has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made or done (as in the case of food). It is of paramount importance to mention here that *in the case of Allah, the "how" did He "istawa" is not knowable*, because there is *nothing* to *compare* Allah with to know the "*how*" of His action!

73 The word"العَرش" in the Arabic language means:المُضطجَع أو السرير اللذي يُجلَس عليه الملك!" See اللسان! In *Ayah* 23 of *an-Namil*: "…*and for her a great Arsh*!" (S27; 23), clearly means the "*Arsh*" is the "*Throne of Power and Dominion*!" And according to الحديث المتفق عليه= The *Hadeeth* which is *agreed upon*, i.e. by both most authoritative *Hadeeth* narrators, *Al-Bukhary* and *Muslim*, the Prophet (SAWS) said: "so, verily the people are to be swooned (fainted)! And that I am the first to regain consciousness, suddenly I am by (i.e. *seeing*) *Mosa* (*Moses*) he taking with a Pillar of the Pillars of The *Arsh*! So, I profoundly know not did he regained consciousness before me or he was recompensed by the *Ttoor* (*Mount*) swooning!" See الطبعة السبعة، شرح ابن أبي العز الحنفي العقيدة الطحاوية سنة 1403هـ - 1983م، دمشق-بيروت طبعة المكتب الإسلامي!

74 That *Allah covers the night by the day and the day by the night*, as the *night is not ahead of day* (S 36:40)!

75 The word "حثيثاً" = "مفعول مطلق، نيابة عن المصدر," that is *objective compliment* in place of *infinite noun*! Also "حثيثاً" = "يجوز أن يكون حالا، من فاعل يطلب," or could be *adverbial* construct! See إعراب القرآن، لمحمود صافي Also the word: "حثيثاً" = "إعجال باتصال," that is expeditiously! See التاج and اللسان!

76 The word "*musakharaten*" is *plural, objective noun*, meaning: *they that are driven*, *subjectable beings*, for which there is no English equivalent, as *almost* always for objective nouns!

beings)[w] by His command; indeed, for Him (*are*) the creation and the command; *tabaraka*[77] (*Allah is exclusively, firmly, iteratively and immensely elevated*) Allah, the worlds' Lord.	وَٱلشَّمۡسَ وَٱلۡقَمَرَ وَٱلنُّجُومَ مُسَخَّرَٰتِۭ بِأَمۡرِهِۦٓۗ أَلَا لَهُ ٱلۡخَلۡقُ وَٱلۡأَمۡرُۗ تَبَارَكَ ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ ٥٤
55. Let-invoke you[z78] your[n] Lord supplicantly and covertly; verily He loves not the transgressors.	ٱدۡعُواْ رَبَّكُمۡ تَضَرُّعٗا وَخُفۡيَةًۚ إِنَّهُۥ لَا يُحِبُّ ٱلۡمُعۡتَدِينَ ٥٥
56. And let-not corrupt you[z] in the Earth[w] after its[w] reformation and let-invoke you[z] Him fearfully and cravingly; verily Allah's mercy[w] (*is*) near[x79] of the benefactors.	وَلَا تُفۡسِدُواْ فِي ٱلۡأَرۡضِ بَعۡدَ إِصۡلَٰحِهَا وَٱدۡعُوهُ خَوۡفٗا وَطَمَعًاۚ إِنَّ رَحۡمَتَ ٱللَّهِ قَرِيبٞ مِّنَ ٱلۡمُحۡسِنِينَ ٥٦
57. And He Who sends the winds *bushran* (*a pleasant tiding*) [between] His mercy's[w] (*ghaytha=delightful satiating-and-reviving rain*) [both hands[w]],[80] until if *agallat*[w] (*it*[w] *raised and carried*)[w] *sahaban*[81] (*gliding-clouds*) heavies We drove it[x] to a *mayye'te* (*dying/dead*) *baladen*[x] (*region, country, settlement*)[x], then We descended by it[x] the water[x] then *akhraja* (*emerged/produced*) We by it[x] of all the *thamara'te*[w] (*trees/plants/crops/fruits*)[w]; like *tha'leka* (*afar-that-it/*)[x], *nukhrejo* ([*We*] *resurrect*) the deceased, *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] reminisce.	وَهُوَ ٱلَّذِي يُرۡسِلُ ٱلرِّيَٰحَ بُشۡرَۢا بَيۡنَ يَدَيۡ رَحۡمَتِهِۦۖ حَتَّىٰٓ إِذَآ أَقَلَّتۡ سَحَابٗا ثِقَالٗا سُقۡنَٰهُ لِبَلَدٖ مَّيِّتٖ فَأَنزَلۡنَا بِهِ ٱلۡمَآءَ فَأَخۡرَجۡنَا بِهِۦ مِن كُلِّ ٱلثَّمَرَٰتِۚ كَذَٰلِكَ نُخۡرِجُ ٱلۡمَوۡتَىٰ لَعَلَّكُمۡ تَذَكَّرُونَ ٥٧
58. And the *balado*[x] (*region, country, settlement*)[x] the good[x] produces its[x] sprouts by its[x] Lord's leave and (*that*) which[x] *khabotha*[82] (*became bad, evil*) produces not, except niggardly; like *tha'leka* (*afar-that-it/*)[x], [*We*] variegate the *Aya'te*[w] (*miracles, signs, proofs*) for people (*who*[r]) thank they[z].	وَٱلۡبَلَدُ ٱلطَّيِّبُ يَخۡرُجُ نَبَاتُهُۥ بِإِذۡنِ رَبِّهِۦۖ وَٱلَّذِي خَبُثَ لَا يَخۡرُجُ إِلَّا نَكِدٗاۚ كَذَٰلِكَ نُصَرِّفُ ٱلۡأٓيَٰتِ لِقَوۡمٖ يَشۡكُرُونَ ٥٨
59. *Laqad* (*verily, already and affirmatively*) We sent *Noohan* (*Noah*) to his people then said [*he*]: O, my people let-worship you[z] Allah, not for you[z] of an *elahen* (*a deity*) other than Him; verily I, [*I*] fear/know[83] on you[b] a torment (*of*) a great day.	لَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَقَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥٓ إِنِّيٓ أَخَافُ عَلَيۡكُمۡ عَذَابَ يَوۡمٍ عَظِيمٖ ٥٩
60. Said the chiefs (*of*) his people: verily we surely see you[g] in a misguidance[x] manifester[x].	قَالَ ٱلۡمَلَأُ مِن قَوۡمِهِۦٓ إِنَّا لَنَرَىٰكَ فِي ضَلَٰلٖ مُّبِينٖ ٦٠
61. Said [*he*]: O, my people not by me a misguidance[w]; [and,] but surely I am a messenger from the worlds' Lord.	قَالَ يَٰقَوۡمِ لَيۡسَ بِي ضَلَٰلَةٞ وَلَٰكِنِّي رَسُولٞ مِّن رَّبِّ ٱلۡعَٰلَمِينَ ٦١

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[77] See the *Lexicon* attached to this *Translation* for this important word "تبارك!" In summary: *Tabaraka* (*Allah is exclusively, firmly, iteratively and immensely elevated*)!

[78] For the pronoun "*you*[z]" see the table for superscripted words attached to this *Translation*!

[79] What is interesting here is "الرحمة" = "the mercy" in *Arabic* is a *feminine* gender, so its reference in this great *Ayah* was expected to be "قريبة" = "she-near!" However, its reference is in the *masculine*! Qur'an commentators have various explanations, among them one that says: because what is meant by "الرحمة"= "the mercy" in *this* context is "*forgiveness*" or "*pardon*" or "*rain*," = "الغفران" "العفو" "المطر," respectively, *all* of which are *masculine* and therefore the reference to *them* or to *any* one of them should be *masculine*! Hence the "near[x]" is *correct* and *proper* reference!

[80] This is a *figure of speech* combined with the Arabic *tongue* expression "*between his or her both hands*" means *in front* of! Additionally, some maintain that the "hands" are symbols of divine Might or Power!

[81] The word "سحاب," versus "غيم," is that the "سحاب هو ينسحب" i.e. glides itself or the wind *pulls* or *pushes* it and make it *move*! And it's *plural* of a "سحابة!" Whereas the "غيم" *appears stationary*! أنظر اللسان!

[82] The word "*khabotha*" = "خَبُثَ" is a *past tense*, i.e. *that which became bad*, it has *no* English equivalent *per se*!

[83] *Linguistically* the word "خفت" carries *dual* meanings: (1) *feared* and (2) *knew*! Both meanings could apply!

62. [*I*] communicate (*to*) you[b] my Lord's messages[w] and [*I*] (*sincerely*)-counsel[84] for you[b] and [*I*] know from Allah what not you[z] know.	أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنصَحُ لَكُمْ وَأَعْلَمُ مِنَ ٱللَّهِ مَا لَا تَعْلَمُونَ ٦٢
63. Have you[c] wondered that came (*to*) you[b] a *Thekron*[x] (*revelation/message/exhortation*)[x] from your[n] Lord on/-over a man of you[b] to warn you[b] [*he*] and to *tattaqo* (*reverentially guard you*[z] *not to displease Allah*) and *la'alla* (*craving currently unavailable deed that/perhaps*) you[b] *torhamoona*[85] (*you*[z] *be mercy-given*).	أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا۟ وَلَعَلَّكُمْ تُرْحَمُونَ ٦٣
64. So they[z] denied him, so We rescued him, and who[r] (*were*) with him in the *folke*[x] (*Ark*)[x] and We drowned whom[r] they[z] denied by Our *Aya'te*[w] (*miracles/signs-/proofs*) verily they were people *ameend*[86] (*having heart/mind blindness*).	فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ وَأَغْرَقْنَا ٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَآ ۚ إِنَّهُمْ كَانُوا۟ قَوْمًا عَمِينَ ٦٤
65. And to *Aaden*[87] their brother *Hoodan* (*Heber*), said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen*(*a deity*) other than Him; do then not *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	۞ وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا ۗ قَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۚ أَفَلَا تَتَّقُونَ ٦٥
66. Said the chiefs, who[r] unbelieved they[z] of his people: verily we see you[g] in a preposterousness[w] and verily we assuredly presume (*that*) you[g] (*are*) of the liars.	قَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن قَوْمِهِۦٓ إِنَّا لَنَرَىٰكَ فِى سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ ٱلْكَٰذِبِينَ ٦٦
67. Said [*he*]: O, my people not by me a preposterousness[w]; [and,] but that I am a messenger of the worlds' Lord.	قَالَ يَٰقَوْمِ لَيْسَ بِى سَفَاهَةٌ وَلَٰكِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ٦٧
68. [*I*] communicate (*to*) you[z] my Lord's messages[w] and I am for you[b] a (*sincere*)-counselor[88] trustworthy.	أُبَلِّغُكُمْ رِسَٰلَٰتِ رَبِّى وَأَنَا۠ لَكُمْ نَاصِحٌ أَمِينٌ ٦٨
69. Have wondered you[c] that came (*to*) you[b] *Thekron*[x] (*a revelation as reminder/message*)[x] from your[n] Lord on/-over a man of you[b] to warn you[b] [*he*]; and let-remember you[z] *edh* (*since/when*) [*He*] made you[b] vicegerents[89] from after people (*of*) *Noohen's* (*Noah's*), and augmented you[z] [*He*] in the creation *ba'ssttatan* (*physical hugeness/expanse*)[w]; so let-remember you[z] Allah's *alaa* (*various boons*),[90] *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] prosper you[z].	أَوَعَجِبْتُمْ أَن جَآءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَىٰ رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ ۚ وَٱذْكُرُوٓا۟ إِذْ جَعَلَكُمْ خُلَفَآءَ مِنۢ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِى ٱلْخَلْقِ بَصْۜطَةً ۖ فَٱذْكُرُوٓا۟ ءَالَآءَ ٱللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ٦٩

[84] See the *Lexicon* attached to this *Translation* regarding *sincere-counsel*!

[85] The word "رحمة" = "*mercy*" in Arabic "رحمة," is *unlike* its English equivalent, in that "رحمة" can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the future-passive for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to possibly say: "*perhaps you, you be given-mercy*," thus introducing the idea of "given-mercy" which the Arabic text does not really say *per se*! The Arabic says, as if to say: *perhaps you are being mercied*," which cannot be said in *correct* English, as there is *no* such word as "*mercied*!"

[86] The word "عمين" is the plural of "عم" versus "عمي" = blind=he who lost his eye-sight! So "عمين" are those who are *having blindness of heart or mind*, so they *cannot* find the *right* or *the right way*! See الهادي!

[87] *Aad* is a name of an *ancient* Arab tribe of *prodigal stature* that took *its name from its leader's name*!

[88] See *Lexicon* attached to this *Translation*!

[89] The word "خلفاء"= plural of "خليفة"; not "خلائف" = plural for "خالف"!

[90] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

70. Said they:[z] have you[g] come (*to*) us to worship [*we*] Allah alone and we quit what [were] our fathers worshipping; so *eetee* (*let-*[*you*[s]] *produce/ bring to pass for*) us by what [*you*[s]] promise us, *en* (*if*) you[g] were of the *ssadeqeena* (*always-truth-enforcers*).	قَالُوٓاْ أَجِئۡتَنَا لِنَعۡبُدَ ٱللَّهَ وَحۡدَهُۥ وَنَذَرَ مَا كَانَ يَعۡبُدُ ءَابَآؤُنَا فَأۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٧٠﴾
71. Said [*he*]: *qad* (*already and affirmatively*) befell on you[b] from your[n] Lord *rejson*[x] (*filth/ anathema*)[x] and a wrath; do you[z] dispute me in names[x] you[c] named them, you[f] and your[n] fathers, not recurrently descended Allah by it[w] of an authority[x]; so let-wait you[z] verily I am with you[b] of the *muntathereena*[91] (*they who wait*).	قَالَ قَدۡ وَقَعَ عَلَيۡكُم مِّن رَّبِّكُمۡ رِجۡسٞ وَغَضَبٌۚ أَتُجَٰدِلُونَنِي فِيٓ أَسۡمَآءٖ سَمَّيۡتُمُوهَآ أَنتُمۡ وَءَابَآؤُكُم مَّا نَزَّلَ ٱللَّهُ بِهَا مِن سُلۡطَٰنٖۚ فَٱنتَظِرُوٓاْ إِنِّي مَعَكُم مِّنَ ٱلۡمُنتَظِرِينَ ﴿٧١﴾
72. So We delivered him, and whom[r] (*were*) with him by a mercy[w] from Us, and We cut off the *da'bero*[92] (*rear-most/ last*) (*of*) whom[r] they[z] denied by Our *Aya'te*[w] (*messages/ signs/ proofs*) and they[z] were not believers.	فَأَنجَيۡنَٰهُ وَٱلَّذِينَ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَقَطَعۡنَا دَابِرَ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۖ وَمَا كَانُواْ مُؤۡمِنِينَ ﴿٧٢﴾
73. And to *Thamooda*,[93] their brother *Ssalihan* (*Methsalah*[94]) said [*he*]: O, my people let-worship you[z] Allah, not for you[z] of an *elahen* (*a deity*) other than Him; *qad* (*already and affirmatively*) came[w] (*to*) you[b] evidence[w] from your[n] Lord. This[w] (*is*) Allah's she-camel for you[z] an *Aya'tan*[w] (*miracle/ sign/ proof*); so let-leave her you[z] eat[w] in Allah's land[w] and let-not touch her you[z] by an ill lest[95] takes you[b] a painful torment.	وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۗ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٌ أَلِيمٞ ﴿٧٣﴾
74. And let-remember you[z] *edh* (*since/ when*) [*He*] made you[z] vicegerents from after *Aad's* people and *bawwa* ([*He*] *deservedly ensconced*) you[b] in the land[w] *tattakhetho*[96] (*you*[z] *take and make*) of its[w] plains palaces and you[z] carve the mountains houses; so let-remember you[z] Allah's *alaa* (*various boons*)[97] and let-not *ta'athaw*[98] (*you*[z] *mischief-hardest*) in the land[w] corruptingly/ (*as*) corruptors.	وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ عَادٖ وَبَوَّأَكُمۡ فِي ٱلۡأَرۡضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورٗا وَتَنۡحِتُونَ ٱلۡجِبَالَ بُيُوتٗاۖ فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ ﴿٧٤﴾
75. Said the chiefs who[r] *istakbaro*[99] (*they*[z] *affirmed their*[n] *prideful haughtiness*) (*of*) his people for whom[r] *istodh'efo*[100] (*were deemed weaklings they*[z]) for whom[p] [*he*] believed of them: do you[z] know that *Sa'lihan* (*Methsaleh*) (*is*) a *mursalan* (*sent-messenger*) from his Lord; said they[z]: verily we (*are*) by what he (*had been*)	قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لِلَّذِينَ ٱسۡتُضۡعِفُواْ لِمَنۡ ءَامَنَ مِنۡهُمۡ أَتَعۡلَمُونَ أَنَّ صَٰلِحٗا مُّرۡسَلٞ مِّن رَّبِّهِۦۚ قَالُوٓاْ

[91] The word "*mutathereen*"= "منتظرين," is masculine, plural, subjective noun!

[92] The *Qur'anic* phrase: "Then (*had been*) cut off *da'bero* (*rear-most, last of*) the people"= "قطع دابر القوم" is yet *another of the lofty* Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =دابر *of such people*!

[93] The tribe of *Thammood* is an ancient Arabian tribe destroyed for their impiety, as this and the following *Ayat* show.

[94] *Salih* (*Methsaleh*) appears in the Bible (Gen 5:27) as the *longest-lived of the ancient pre-Flood patriarchs*, having attained the age of 969 years of age, see *The Dictionary of Bible and Religion,* by W.H. Gentz.

[95] The "فـ" in "فيأخذكم" is "فـ السببية," see إعراب القرآن لـ محمود صافي; hence "lest!"

[96] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأتّخاذ," as stated in لسان العرب; therefore,"إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[97] See the *Lexicon* attached to this *Translation* for "*ne'amah*" ("*boon*")!

[98] The word "تعثوا" from "العثو = اشدّ الفساد", means to mischief causing hardest of corruption! See اللسان!

[99] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[100] Ibid!

sent by[it[x]] believers.	إِنَّا بِمَآ أُرۡسِلَ بِهِۦ مُؤۡمِنُونَ ﴿٧٥﴾
76. Said who[r] *istakbaro*[101] (*they*[z] *affirmed their*[n] *prideful haughtiness*): verily we (*are*) by which[x] you[c] believed by [it[x]] unbelievers.	قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا بِٱلَّذِيٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ ﴿٧٦﴾
77. Then hamstrung they[z] the she-camel and they[z] recalcitrated *a'n* (*regarding*) their Lord's command and said they:[z] O, *Saliho* (*Methsalah*) *eetee* (*let-*[*you*[s]] *produce/bring to pass for*) us by what [*you*[s]] promise us, *en*(*if*) [*you*[s]] were of the *mursaleena* (*sent-messengers*).	فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوۡاْ عَنۡ أَمۡرِ رَبِّهِمۡ وَقَالُواْ يَٰصَٰلِحُ ٱئۡتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلۡمُرۡسَلِينَ ﴿٧٧﴾
78. So took[w] them the *rajfato* (*Shudder-she*[y] */Tremor-she*[y]) so they[z] became in their home[w] kneelers.	فَأَخَذَتۡهُمُ ٱلرَّجۡفَةُ فَأَصۡبَحُواْ فِي دَارِهِمۡ جَٰثِمِينَ ﴿٧٨﴾
79. Then [*he*] diverted *a'n* (*off*) them and said [*he*]: *laqad* (*verily, already and affirmatively*) I communicated (*to*) you[c] my Lord's message[w] and I (*sincerely*)-counseled[102] for you[b]; [and,] but you[b] love not the (*sincere*)-counselors.[103]	فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّي وَنَصَحۡتُ لَكُمۡ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ ﴿٧٩﴾
80. And *Loottan* (*Lott*) *edh* (*when*) [*he*] said for his people: do *ta'ttona* (*you*[z] *commit/perpetrate*) the profanity[w104] not preceded you[b] by it[w] of an *ahadon*[105] (*a lone/any-one*) of the worlds.	وَلُوطًا إِذۡ قَالَ لِقَوۡمِهِۦٓ أَتَأۡتُونَ ٱلۡفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنۡ أَحَدٖ مِّنَ ٱلۡعَٰلَمِينَ ﴿٨٠﴾
81. Verily you[b] surely *ta'tona*[106] (*you*[z] *come onto/have sexual intercourse with*) the men a (*voluptuous*) desire[w] of without/lesser than the women; rather you[z] (*are*) people prodigals/exceeders[107].	إِنَّكُمۡ لَتَأۡتُونَ ٱلرِّجَالَ شَهۡوَةٗ مِّن دُونِ ٱلنِّسَآءِۚ بَلۡ أَنتُمۡ قَوۡمٞ مُّسۡرِفُونَ ﴿٨١﴾
82. And not was his people's answer except that said they:[z] let-egress them you[z] from your[n] village[w]; verily they (*are*) people *yatattahrona* (*they*[z] *ever-purge from sins*).	وَمَا كَانَ جَوَابَ قَوۡمِهِۦٓ إِلَّآ أَن قَالُوٓاْ أَخۡرِجُوهُم مِّن قَرۡيَتِكُمۡۖ إِنَّهُمۡ أُنَاسٞ يَتَطَهَّرُونَ ﴿٨٢﴾
83. Then We delivered him and his family except his woman/wife, was[w] of the *gha'bereena* (*residuum/-remnants*)[108].	فَأَنجَيۡنَٰهُ وَأَهۡلَهُۥٓ إِلَّا ٱمۡرَأَتَهُۥ كَانَتۡ مِنَ ٱلۡغَٰبِرِينَ ﴿٨٣﴾
84. And We ill-rained[109] on them a rain; so let-look [*you*[s]] how [was] the criminals' consequence[w].	وَأَمۡطَرۡنَا عَلَيۡهِم مَّطَرٗاۖ فَٱنظُرۡ كَيۡفَ كَانَ عَٰقِبَةُ ٱلۡمُجۡرِمِينَ ﴿٨٤﴾
85. And to *Madyan* (*polity*) their brother *Shuaiba*[110] said [*he*]: O, my people let-worship you[z] Allah, not for you[b] of an *elahen* (*a deity*) other than Him, *qad* (*already and affirmatively*) came[w] (*to*) you[b] an evidence[w] from your[n] Lord; so let-fulfill[111] you[z] the measure	وَإِلَىٰ مَدۡيَنَ أَخَاهُمۡ شُعَيۡبٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ قَدۡ جَآءَتۡكُم بَيِّنَةٞ مِّن رَّبِّكُمۡۖ فَأَوۡفُواْ ٱلۡكَيۡلَ

101 See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!!
102 See *Lexicon* attached to this *Translation*!
103 Ibid!
104 See the *Lexicon* attached to this *Translation* for "**فاحشة**" = "profanity!"
105 See the *Lexicon* attached to this *Translation* regarding "**أحد**!"
106 That is to have a sexual relation, i.e. intercourse!!
107 Such people are described as "*exceeders*," in the course of the *abominable homosexuality*, because apparently their total *outlook* is overwhelmingly given to extravagance and waste!
108 The *wife* of *Lott* was among the "*residuum/remnants*," i.e. lagged behind, *not rescued* with *Lott* and family!
109 In Arabic there is a *distinction* between "مطر" = rained, and "أمطر"=ill-rained, as "مطر" = في الخير and "أمطر" في الشر, see الراغب! In this case"أمطر" is used! So for *lack* of "أمطر" in English, I chose ill-rained!
110 Prophet *Shuaib* is an Arab prophet in *Madyan*, *in north western Arabia*; most probably having nothing to do with *Jethro*, the father-in-law of *Mosa* (*Moses*).
111 The word "**اوفوا**" from "**الوفاء**," = "**التمام**," meaning *gathering the last component of any obligation to make it a whole*! So, "**اوفوا**" means *you endeavor and gather the last part of an obligation and fulfill it*!

and [the] balance, and let-not under-value[112] you[z] the mankind's their things and let-not corrupt you[z] in the Earth[w] after its[w] reform; *tha'lekum* (*collective-afar-that*)[x] (*is*) *khayron* (*choicer/ superior/ worthier*) for you[b] *en* (*if*) you[c] were believers.	وَٱلْمِيزَانَ وَلَا تَبْخَسُوا۟ ٱلنَّاسَ أَشْيَآءَهُمْ وَلَا تُفْسِدُوا۟ فِى ٱلْأَرْضِ بَعْدَ إِصْلَـٰحِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُم مُّؤْمِنِينَ ﴿٨٥﴾
86. And let-not you[z] sit by every *Sseratten* (*road/ way*) you[z] threaten[113] and you[z] repel *a'n* (*off*) Allah's path whom[p] [*he*] believed by Him/it;[x114] and *tabgho* (*earnestly-quest*) you[z] it[w] crookedly; and let-remember you[z] *edh* (*when/ since*) you[z] were a few then [*He*] multiplied you[b]; and let-look you[z]: how [was] the corruptors' consequence.[w]	وَلَا تَقْعُدُوا۟ بِكُلِّ صِرَٰطٍ تُوعِدُونَ وَتَصُدُّونَ عَن سَبِيلِ ٱللَّهِ مَنْ ءَامَنَ بِهِۦ وَتَبْغُونَهَا عِوَجًا ۚ وَٱذْكُرُوٓا۟ إِذْ كُنتُمْ قَلِيلًا فَكَثَّرَكُمْ ۖ وَٱنظُرُوا۟ كَيْفَ كَانَ عَـٰقِبَةُ ٱلْمُفْسِدِينَ ﴿٨٦﴾
87. And *en* (*if*) [was][x] a *ta'efa'tan*[w] (*group/ faction/ party*)[w] of you[b] they[z] believed by (*that*) which[x] I was sent by it[x] and a *ta'efa'tan*[w] not believed they[z], so *essbero* (*let-hold on patiently you*[z]) until Allah rules between us and He (*is*) *khayro* (*choicer/ superior/ worthier*) (*of*) the Rulers.	وَإِن كَانَ طَآئِفَةٌ مِّنكُمْ ءَامَنُوا۟ بِٱلَّذِىٓ أُرْسِلْتُ بِهِۦ وَطَآئِفَةٌ لَّمْ يُؤْمِنُوا۟ فَٱصْبِرُوا۟ حَتَّىٰ يَحْكُمَ ٱللَّهُ بَيْنَنَا ۚ وَهُوَ خَيْرُ ٱلْحَـٰكِمِينَ ﴿٨٧﴾
88. Said the chiefs who[r] *istakbaro*[115] (*they*[z] *affirmed their*[n] *prideful haughtiness*) of his people: verily we (*shall*) assuredly[116] exit you[g] O *Shuaibo* and whom[r] they[z] believed with you[g] from our village[w] or indeed assuredly you[z], return[117] in our sect[w]/ faith[w]; said [*he*]: do [and] albeit we were dislikers.	۞ قَالَ ٱلْمَلَأُ ٱلَّذِينَ ٱسْتَكْبَرُوا۟ مِن قَوْمِهِۦ لَنُخْرِجَنَّكَ يَـٰشُعَيْبُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَكَ مِن قَرْيَتِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا ۚ قَالَ أَوَلَوْ كُنَّا كَـٰرِهِينَ ﴿٨٨﴾
89. *Qad* (*already and affirmatively*) *iftarayna* (*we crafted a lie for fraudulent end*) on Allah a lie, *en* (*if*) we returned in your[n] sect[w]/ faith[w], after *edh* (*when/ since*) recurrently delivered us Allah from it[w]; and not be for us that [*we*] return in it[w] except that wills Allah, our Lord. [*He*] Expanded[118] our Lord every-thing omnisciently; on Allah we (*had*) trusted; O, our Lord: let-open[119] [*You*[s]] between us and our people, by the right, and You[s] (*are*) *khayro* (*choicer/ superior/ worthier*) (*of*) The Openers[x120].	قَدِ ٱفْتَرَيْنَا عَلَى ٱللَّهِ كَذِبًا إِنْ عُدْنَا فِى مِلَّتِكُم بَعْدَ إِذْ نَجَّىٰنَا ٱللَّهُ مِنْهَا ۚ وَمَا يَكُونُ لَنَآ أَن نَّعُودَ فِيهَآ إِلَّآ أَن يَشَآءَ ٱللَّهُ رَبُّنَا ۚ وَسِعَ رَبُّنَا كُلَّ شَىْءٍ عِلْمًا ۚ عَلَى ٱللَّهِ تَوَكَّلْنَا ۚ رَبَّنَا ٱفْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِٱلْحَقِّ وَأَنتَ خَيْرُ ٱلْفَـٰتِحِينَ ﴿٨٩﴾
90. And said the chiefs, who[r] unbelieved they[z] of his	وَقَالَ ٱلْمَلَأُ ٱلَّذِينَ كَفَرُوا۟ مِن

[112] The word "بخس" in "تبخسوا" carries *two distinct* but *supportive* or almost *synonymous* meanings: (1) under-value, (2) diminish the value!

[113] The word "توعدون، من أوعد بالشر" versus "وعد بالخير," so "توعدون" is *threatening*!

[114] In the expression "من آمن به" the "هـ" in the "به" is in reference to what? Is it to "*Allah*"? Or is it to "*Allah's way*"? According to الزمخشري, (الكشّاف) the *noted* Arabic linguist, it *clearly* refers to "*Allah's way*!" Many other Qur'an commentators are *not* clear as to which this "هـ" refers to? So Assuming that الزمخشري is correct then, the translation should be as stated as "*it*," *not* "*He*!" However, according to the general principle that the pronoun normally refers to the nearest of the named references! So, in this case "He" seems to be better! To incorporate the two arguments I chose: "He/it[x]!"

[115] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[116] The "ل" in "لنخرجنّك" and in "لتعودنّ" are *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, in both cases expressed by "*assuredly*"!

[117] The word "تعودنّ" is here intensified by faithfully return.

[118] The word "وسِع" = "Expanded" means *is already broadened* to contain/include/comprehend!

[119] The word "أفتح" in *this context* and Allah knows best, means "decide" or "rule" between us and the unbelievers, or give us "victory" over them! See الراغب!

[120] The word "*Opener*" here means the "*Ruler*," the "*Decider*," the "*Determiner*!"

people: indeed *en* (*if*) *ettaba'a* (*closely-followed*) you[b] *Shuaiban*, verily you[b] (*are*) then surely losers.	قَوْمِهِۦ لَئِنِ ٱتَّبَعْتُمْ شُعَيْبًا إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ٩٠
91. Then took[w] them the *rajfato* (*Shudder-she*[y] / *Tremor-she*[y]) so they[z] became in their home[w] kneelers.	فَأَخَذَتْهُمُ ٱلرَّجْفَةُ فَأَصْبَحُوا۟ فِى دَارِهِمْ جَٰثِمِينَ ٩١
92. Who[r] they[z] denied *Shuaiban* as if not flourished they[z] in it[w]; who[r] they[z] denied *Shuaiban* were they the losers.	ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَأَن لَّمْ يَغْنَوْا۟ فِيهَا ۚ ٱلَّذِينَ كَذَّبُوا۟ شُعَيْبًا كَانُوا۟ هُمُ ٱلْخَٰسِرِينَ ٩٢
93. Then [*he*] diverted *a'n*(*off*) them and said [*he*]: O, my people *laqad* (*verily, already and affirmatively*) I communicated (*to*) you[z] my Lord's messages[w] and I (*sincerely*)-counseled[121] for you[b], so how can [*I*] grieve on a people, unbelievers.	فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَٰقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَٰلَٰتِ رَبِّى وَنَصَحْتُ لَكُمْ ۖ فَكَيْفَ ءَاسَىٰ عَلَىٰ قَوْمٍ كَٰفِرِينَ ٩٣
94. And not We sent in a village[w] of a prophet except We took its[w] people by the *ba'asa'e*[w][122] (*penury-tension*)[w] and the *dharra'e*[w] (*distress due to adversity*) *la'alla* (*craving currently unavailable deed that/perhaps*) them *yatadhrra'-aona* (*iteratively supplicate they*[z]).	وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّبِىٍّ إِلَّآ أَخَذْنَآ أَهْلَهَا بِٱلْبَأْسَآءِ وَٱلضَّرَّآءِ لَعَلَّهُمْ يَضَّرَّعُونَ ٩٤
95. Afterwards We substituted the *sayyea'te's*[w] (*demeritorious-deed*)'s[w] place (*by*) the *hasanata*[w] (*meritorious-deed*)[w] until they[z] waxed[123], and said they[z]: *qad* (*already and affirmatively*) touched/betided our fathers the adversity[w] and felicity[w]; so We took them suddenly while they perceive not.	ثُمَّ بَدَّلْنَا مَكَانَ ٱلسَّيِّئَةِ ٱلْحَسَنَةَ حَتَّىٰ عَفَوا۟ وَّقَالُوا۟ قَدْ مَسَّ ءَابَآءَنَا ٱلضَّرَّآءُ وَٱلسَّرَّآءُ فَأَخَذْنَٰهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ٩٥
96. And had surely the villages'[w] folks believed they[z] and *ettaqaw* (*they had reverentially guarded not to displease Allah*) surely We (*would have*) opened on them blessings[w][124] from the Heaven[w] and the Earth[w]; [and,] but they[z] denied, so We took them by what they[z] were earning.	وَلَوْ أَنَّ أَهْلَ ٱلْقُرَىٰٓ ءَامَنُوا۟ وَٱتَّقَوْا۟ لَفَتَحْنَا عَلَيْهِم بَرَكَٰتٍ مِّنَ ٱلسَّمَآءِ وَٱلْأَرْضِ وَلَٰكِن كَذَّبُوا۟ فَأَخَذْنَٰهُم بِمَا كَانُوا۟ يَكْسِبُونَ ٩٦
97. Have then ensured the villages'[w] folks to come (*to*) them Our *ba'aso* (*intense torment*) *bayatan* (*suddenly by night*) while they (*are*) sleepers/asleep.	أَفَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا بَيَٰتًا وَهُمْ نَآئِمُونَ ٩٧
98. Or [and] had ensured the villages'[w] folks to *ya'ateya* (*betides/comes to*) them Our *Ba'aso* (*intense Torment-/Might*) by a forenoon while they (*are*) playing.	أَوَأَمِنَ أَهْلُ ٱلْقُرَىٰٓ أَن يَأْتِيَهُم بَأْسُنَا ضُحًى وَهُمْ يَلْعَبُونَ ٩٨
99. Have then they[z] secured Allah's machination; so not secure Allah's machination except the people, the losers.	أَفَأَمِنُوا۟ مَكْرَ ٱللَّهِ ۚ فَلَا يَأْمَنُ مَكْرَ ٱللَّهِ إِلَّا ٱلْقَوْمُ ٱلْخَٰسِرُونَ ٩٩
100. Has [and] not (*it*[x])[125] divinely-guided for whom[r] they[z] inherit the Earth[w] from after its[w] folks that	أَوَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ ٱلْأَرْضَ مِنۢ بَعْدِ أَهْلِهَآ أَن لَّوْ نَشَآءُ

121 See *Lexicon* attached to this *Translation*!

122 The Arabic word "*ba'asa*" has several meanings: (1) tension due to penury (extreme need); (2) hardship; (3); hunger; (5) misery; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

123 That is in number and wealth!

124 The word "**بركة**," the plural of which is "**بركات**! meaning: "multitudinous goodness and worthiness!"

125 The Arabic interrogative-castigatory particle "**أولم**" (implying negation) is made up of *three parts* (أ), (و), (لم) "**أولم**," meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an

if[126] [*We*] will, betided them We by their offenses and [*We*] stamp[127] on their hearts, so they hear not.	أَصَبْنَٰهُم بِذُنُوبِهِمْۚ وَنَطْبَعُ عَلَىٰ قُلُوبِهِمْ فَهُمْ لَا يَسْمَعُونَ ﴿١٠٠﴾
101. *Telka*[w] (*she-that-afar-it* [w]/ *those* [w]) (*are*) the villages [w] [*We*] narrate on you[g] of their[w] *anba'e*[128] (*significant-and-availing-news*); and *laqad* (*verily/ already and affirmatively*) came[w] (*to*) them their messengers[x] by the evidences[w] then they[z] were not to believe they[z] by what they[z] denied of before; like *tha'leka* (*afar-that-it*/)[x], stamps[129] Allah on the unbelievers' hearts.	تِلْكَ ٱلْقُرَىٰ نَقُصُّ عَلَيْكَ مِنْ أَنۢبَآئِهَاۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُم بِٱلْبَيِّنَٰتِ فَمَا كَانُوا۟ لِيُؤْمِنُوا۟ بِمَا كَذَّبُوا۟ مِن قَبْلُۚ كَذَٰلِكَ يَطْبَعُ ٱللَّهُ عَلَىٰ قُلُوبِ ٱلْكَٰفِرِينَ ﴿١٠١﴾
102. And not We found for most (*of*) them of a covenant, and *en* (*surely*) We found most (*of*) them, surely *fa'seeqeena*[130] (*rebels-vis-à-vis Allah's command*).	وَمَا وَجَدْنَا لِأَكْثَرِهِم مِّنْ عَهْدٍۖ وَإِن وَجَدْنَآ أَكْثَرَهُمْ لَفَٰسِقِينَ ﴿١٠٢﴾
103. Afterwards We missioned[131] from after them *Mosa* (*Moses*) by Our *Aya'te*[w] (*miracles/ signs/ proofs*) to Pharaoh and his chiefs, then *da'bera*[132] (*rear-most*) by it [w]; so let-look [*you* [s]]: how [was] the corruptors' consequence[w].	ثُمَّ بَعَثْنَا مِنۢ بَعْدِهِم مُّوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَظَلَمُوا۟ بِهَاۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلْمُفْسِدِينَ ﴿١٠٣﴾
104. And said *Mosa* (*Moses*): O, Pharaoh verily I am a messenger from the worlds' Lord.	وَقَالَ مُوسَىٰ يَٰفِرْعَوْنُ إِنِّى رَسُولٌ مِّن رَّبِّ ٱلْعَٰلَمِينَ ﴿١٠٤﴾
105. Befitting on me that not [*I*] say on Allah except the right; *qad* (*already and affirmatively*) I came (*to*) you[z] by an evidence [w] from your [n] Lord; so let-send [*you* [s]] with me Israel's sons.	حَقِيقٌ عَلَىٰٓ أَن لَّآ أَقُولَ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّۚ قَدْ جِئْتُكُم بِبَيِّنَةٍ مِّن رَّبِّكُمْ فَأَرْسِلْ مَعِىَ بَنِىٓ إِسْرَٰٓءِيلَ ﴿١٠٥﴾
106. Said [*he*]: *en* (*if*) you [g] were come by an *Aya'ten*[w] (*miracle/ sign/ proof*) then *eetee* (*let-*[*you*[s]] *produce/ come*) by it[w] *en* you[g] were of the *ssadeqeena* (*always-truth-enforcers*).	قَالَ إِن كُنتَ جِئْتَ بِـَٔايَةٍ فَأْتِ بِهَآ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿١٠٦﴾
107. So [*he*] threw his staff; then *edha* (*suddenly/ whereas*) it[w] (*was*) a he-serpent manifester.	فَأَلْقَىٰ عَصَاهُ فَإِذَا هِىَ ثُعْبَانٌ مُّبِينٌ ﴿١٠٧﴾
108. And [*he*] wrested his hand [w]; then *edha* (*suddenly/-whereas*) it[w] (*was*) white for the beholders.	وَنَزَعَ يَدَهُۥ فَإِذَا هِىَ بَيْضَآءُ لِلنَّٰظِرِينَ ﴿١٠٨﴾
109. Said the chiefs of Pharaoh's people: verily this (*is*) surely a magician omniscient.	قَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ إِنَّ هَٰذَا لَسَٰحِرٌ عَلِيمٌ ﴿١٠٩﴾
110. [*He*] wants to exit you[b] from your[n] land[w]; so what (*is*) that you[z] command.	يُرِيدُ أَن يُخْرِجَكُم مِّنْ أَرْضِكُمْۖ فَمَاذَا تَأْمُرُونَ ﴿١١٠﴾

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interrogative particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

126 The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!' See مغني اللبيب، إبن هشام!

127 The expression: "stamp on their hearts" is an Arabic *tongue* expression meaning that if their heart were to be stamped, so their hearts would be sealed so that they understand *not* and *nor* comes out of them anything meritorious!

128 See the *Lexicon* attached to this *Translation* for "*naba'a*!"

129 Ibid, only regarding "stamp!"

130 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

131 The word "بعث" in "بعثنا" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!

132 The *Qur'anic* phrase: "Then (*had*) been cut off last (*of*) the people"= "قُطِعَ دابر القوم" is yet another of the lofty Arabic *tongue* expressions, meaning *uprooted the peoples' rear-most, i.e. the last person* =دابر *of such people*!

111. Said they:[z] let-defer him [*you*[s]] and his brother and let-send [*you* [s]] in the cities *hashereena*[133] (*crowd-gathering summoners*).	قَالُوٓاْ أَرۡجِهۡ وَأَخَاهُ وَأَرۡسِلۡ فِي ٱلۡمَدَآئِنِ حَٰشِرِينَ ﴿١١١﴾
112. *Yaáteya* (*come*) they[z] (*to*) you[g] by every omniscient magician.	يَأۡتُوكَ بِكُلِّ سَٰحِرٍ عَلِيمٖ ﴿١١٢﴾
113. And came, the magicians (*to*) Pharaoh; said they[z]: verily for us surely remuneration, *en*(*if*) we were we the prevailers.	وَجَآءَ ٱلسَّحَرَةُ فِرۡعَوۡنَ قَالُوٓاْ إِنَّ لَنَا لَأَجۡرًا إِن كُنَّا نَحۡنُ ٱلۡغَٰلِبِينَ ﴿١١٣﴾
114. Said [*he*]: yes, and verily you[b] (*are*) indeed of the *mugarrabeena* (*ones brought nigh to me*).	قَالَ نَعَمۡ وَإِنَّكُمۡ لَمِنَ ٱلۡمُقَرَّبِينَ ﴿١١٤﴾
115. Said they:[z] O, *Mosa* (*Moses*) either that you[g] throw or that we be the throwers.	قَالُواْ يَٰمُوسَىٰٓ إِمَّآ أَن تُلۡقِيَ وَإِمَّآ أَن نَّكُونَ نَحۡنُ ٱلۡمُلۡقِينَ ﴿١١٥﴾
116. Said [*he*]: let-throw you[z]; then *lamma* (*when/whence*) they[z] threw, they[z] bewitched the mankind's eyes[134] and *istarhabo*[135] (*they*[z] *affirmably terrified*) them and came they[z] by a great magic.	قَالَ أَلۡقُواْۖ فَلَمَّآ أَلۡقَوۡاْ سَحَرُوٓاْ أَعۡيُنَ ٱلنَّاسِ وَٱسۡتَرۡهَبُوهُمۡ وَجَآءُو بِسِحۡرٍ عَظِيمٖ ﴿١١٦﴾
117. And We revealed[136] to *Mosa* (*Moses*) that let-throw [*you* [s]] your[t] staff, so *edha* (*suddenly/whereas*) she engulfs what *ya'fekoona* (*they*[z] *speciously-concoct*).	وَأَوۡحَيۡنَآ إِلَىٰ مُوسَىٰٓ أَنۡ أَلۡقِ عَصَاكَۖ فَإِذَا هِيَ تَلۡقَفُ مَا يَأۡفِكُونَ ﴿١١٧﴾
118. Then befell[137] the right[x] and *battala*[138] (*became invalid/ceased to hold*) what they[z] were working.	فَوَقَعَ ٱلۡحَقُّ وَبَطَلَ مَا كَانُواْ يَعۡمَلُونَ ﴿١١٨﴾
119. So they[z] were worsted far-there,[139] and they[z] transposed[140] cringers.	فَغُلِبُواْ هُنَالِكَ وَٱنقَلَبُواْ صَٰغِرِينَ ﴿١١٩﴾
120. And (*had been*) thrown the magicians *sa'jedeena* (*kowtowing they*[z]).	وَأُلۡقِيَ ٱلسَّحَرَةُ سَٰجِدِينَ ﴿١٢٠﴾
121. Said they[z]: we believed by the worlds' Lord.	قَالُوٓاْ ءَامَنَّا بِرَبِّ ٱلۡعَٰلَمِينَ ﴿١٢١﴾
122. Lord (*of*) *Mosa* (*Moses*) and *Haroona* (*Aaron*).	رَبِّ مُوسَىٰ وَهَٰرُونَ ﴿١٢٢﴾
123. Said Pharaoh: believed you[c] by Him/him before that [*I*] proclaim/permit for you[z]; verily this (*is*) indeed a machination[x] you[c] machinated it[x] in the city,[w] to you[z] egress of it[w] its[w] folks; so will know you[z].	قَالَ فِرۡعَوۡنُ ءَامَنتُم بِهِۦ قَبۡلَ أَنۡ ءَاذَنَ لَكُمۡۖ إِنَّ هَٰذَا لَمَكۡرٞ مَّكَرۡتُمُوهُ فِي ٱلۡمَدِينَةِ لِتُخۡرِجُواْ مِنۡهَآ أَهۡلَهَاۖ فَسَوۡفَ تَعۡلَمُونَ ﴿١٢٣﴾

133 The word "**حاشرين**" is plural, masculine, subjective noun, rooted in the word "**حشر**" meaning: gathered crowdedly! So, "**حاشرين**" summoners that gather the crowds! No English equivalent for "**حاشرين**"!

134 What is to be noted here is the Qur'anic *precise* description of the fact that the magician did *bewitch the eyes of the people*, i.e. the *facts of the physical reality remained unchanged* but it *appeared* to the *eyes of the beholders* the great effect of the "*make belief*" of the magicians!

135 See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

136 The word "**أوحى**" denotes at least *six* diverse meanings, *all for communicating*: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "**الوحي**" is *fire* or *king*! See **اللسان**!

137 The Arabic text *literally* says" "**وقع**," that is, *fell* from *above* descended down on *every* one and *nullified* the untruth.

138 The Arabic word "*batala*"="**بطل**" is *intransitive* past tense, for which there is *no* English equivalent, meaning *it became invalid*. [Like the word "*fell*," in the preceding footnote, is *intransitive*].

139 In Arabic the *demonstrative noun*: "**هنا**" "**هناك**" and "**هنالك**" are used *respectively* for "here" (*near*), "there" (*middle*) and "far there (for the *furthest*)!" For the "**بعيد**"= "far," i.e. neither the *immediate* and nor the *middle* but the *far*! In English there are only *two* aspects of demonstrative nouns: *here* and *there*!

140 The word "**إنقلبوا**"= "*they*[z] *transposed*," means they *betook* themselves *becoming*!

1759 The "**لَ**" in "**لأقطعنّ**" and "**لأصلبنّ**" are *juratory* "**لَ**"= "**ل القسم**" *amounting* to= "**التأكيد**," i.e. *affirmation*, *expressed* in both cases by "*assuredly*"

124. Assuredly *oqatte'a*[141] ([*I*] *shall indeed recurrently cut*) off your[n] hands[w] and feet[w] from *khelafen*[142] (*opposite-sides*); afterwards surely *ossallebannakom* ([*I*] *shall recurrently crucify you*[b]) wholes.	لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَٰفٍ ثُمَّ لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ١٢٤
125. Said they [z]: verily we (*are*) to our Lord (*are*) transposing[143].	قَالُوٓا۟ إِنَّآ إِلَىٰ رَبِّنَا مُنقَلِبُونَ ١٢٥
126. And not [*you*[s]] avenge[144] from us except that we believed by our Lord's *Aya'te*[w] (*miracles/signs/proofs*) *lamma* (*when/whence*) it[w] came[w] (*to*) us; O, our Lord: *afregh* (*let-*[*You*[s]] *descend/pour*) on us patience and *tawaffana* (*let-*[*You*[s]] *receive us while dying*) (*as*) Muslims.	وَمَا تَنقِمُ مِنَّآ إِلَّآ أَنْ ءَامَنَّا بِـَٔايَٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ۚ رَبَّنَآ أَفْرِغْ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ١٢٦
127. And said the chiefs from Pharaoh's people: do [*you*[s]] leave *Mosa* (*Moses*) and his people to corrupt they[z] in the land[w] and [*he*] leaves you[g] and your[t] deities; said [*he*]: [*we*] shall *noqattelo* ([*we*] *iteratively kill*) their sons and affirmably let live[145] their women, and verily we (*are*) above them conquerors.	وَقَالَ ٱلْمَلَأُ مِن قَوْمِ فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُۥ لِيُفْسِدُوا۟ فِى ٱلْأَرْضِ وَيَذَرَكَ وَءَالِهَتَكَ ۚ قَالَ سَنُقَتِّلُ أَبْنَآءَهُمْ وَنَسْتَحْىِۦ نِسَآءَهُمْ وَإِنَّا فَوْقَهُمْ قَٰهِرُونَ ١٢٧
128. Said *Mosa* (*Moses*) for his people: *ista'eno* (*let-you*[z] *seek assistance*) by Allah and *issber* (*let-you*[z] *hold on patiently*); verily the Earth[w] (*is*) for Allah bequeaths it[w] [*He*] (*for*) whom[p] [*He*] wills of His *eba'de* (*worshippers/-submitters/slaves*) and the *aa'qebato* (*consequence*)[w] (*is*) for the *muttaqeena* (*reverential guarders against Allah's displeasure*).	قَالَ مُوسَىٰ لِقَوْمِهِ ٱسْتَعِينُوا۟ بِٱللَّهِ وَٱصْبِرُوٓا۟ ۖ إِنَّ ٱلْأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِۦ ۖ وَٱلْعَٰقِبَةُ لِلْمُتَّقِينَ ١٢٨
129. Said they:[z] we (*had been*) annoyed from before that *ta'ateyna* ([*you*[s]]: *come to/appear among us*) and from after what you[g] came (*to*) us; said [*he*]: *asa* (*craving a deed beyond one's means that, may*) your[n] Lord perishes your[n] enemy and *yestakhlefakum* ([*He*] *makes you*[b] *vicegerents*) in the land[w]; so [*He*] looks how you[z] work.	قَالُوٓا۟ أُوذِينَا مِن قَبْلِ أَن تَأْتِيَنَا وَمِنۢ بَعْدِ مَا جِئْتَنَا ۚ قَالَ عَسَىٰ رَبُّكُمْ أَن يُهْلِكَ عَدُوَّكُمْ وَيَسْتَخْلِفَكُمْ فِى ٱلْأَرْضِ فَيَنظُرَ كَيْفَ تَعْمَلُونَ ١٢٩
130. And *laqad* (*verily, already and affirmatively*) We took the Pharaoh's *aala* (*family, house, kin, chiefs, followers*) by the *seneena* (*famine and drought*) and a decrease of the *thamara'te*[w] (*trees/plants/crops/fruits*)[w] *la'alla* (*craving currently unavailable deed that, perhaps*) they *yadhdhakkarona* (*repetitively-reminisce*).	وَلَقَدْ أَخَذْنَآ ءَالَ فِرْعَوْنَ بِٱلسِّنِينَ وَنَقْصٍ مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمْ يَذَّكَّرُونَ ١٣٠
131. Then if came[w] (*to*) them the *hasanato*[w] (*meritorious-deed*)[w] said they[z]: for us this[w]; and *en* (*when/if*) betided them a *sayyeaton*[w] (*demeritorious-deed*)[w] forebode they[z] by *Mosa* (*Moses*) and whom[p] (*were*) with him. Indeed, verily only their omen (*is*) *enda* (*by Rule of*) Allah [and,] but most of them know not.	فَإِذَا جَآءَتْهُمُ ٱلْحَسَنَةُ قَالُوا۟ لَنَا هَٰذِهِۦ ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ يَطَّيَّرُوا۟ بِمُوسَىٰ وَمَن مَّعَهُۥٓ ۗ أَلَآ إِنَّمَا طَٰٓئِرُهُمْ عِندَ ٱللَّهِ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ١٣١

141 The Arabic word is in the *intensive* form ("أقطعن") so *recurrent* is here used to give this *intensity*.
142 From "*opposite sides*" for example: the *right hand and the left foot* or *the left hand and the right foot*!
143 The word "تقلبهم"= "*their transpose*," means their *betaking* themselves *uninhibitedly moving*!
144 The word "نقم" in "تنقموا" could mean: (1) resented, or (2) avenged, or (3) disapproved or denied! See الراغب and اللسان!
145 See the *Lexicon* attached to this *Translation* for the *effect* of the letter س when *added* to a word, as استحيوا!

132. And said they:[z] surely whatever[146] *ta'ateena*[x] ([*you*[s]] *produce/ come to us*) by it[x] of an *Aya'ten*[w] (*miracle/ sign/ proof*) to bewitch us by it[w] then not we (*are*) for you[g] surely believers.	وَقَالُواْ مَهۡمَا تَأۡتِنَا بِهِۦ مِنۡ ءَايَةٖ لِّتَسۡحَرَنَا بِهَا فَمَا نَحۡنُ لَكَ بِمُؤۡمِنِينَ ١٣٢
133. So We sent on them the flood[x] and the locusts[x] and the lice[x] and the frogs[w] and the blood[x] *Aya'ten*[w] (*miracles-/ signs/ proofs*) (*which had been made*) expounders[w]; then *istakbaro*[147] (*they*[z] *affirmed their*[n] *prideful haughtiness*) and they[z] were people criminals.	فَأَرۡسَلۡنَا عَلَيۡهِمُ ٱلطُّوفَانَ وَٱلۡجَرَادَ وَٱلۡقُمَّلَ وَٱلضَّفَادِعَ وَٱلدَّمَ ءَايَٰتٖ مُّفَصَّلَٰتٖ فَٱسۡتَكۡبَرُواْ وَكَانُواْ قَوۡمٗا مُّجۡرِمِينَ ١٣٣
134. And *lamma* (*when/ whence*) befell on them the *rejzo*[148] (*successive: convulsive and perturbing torment*) said they[z]: O, *Mosa* (*Moses*) let-invoke [*you*[s]] for us your[t] Lord by what covenanted [*He*] *endaka* (*with you*[g]/ *by you*[g]); indeed *en*(*if*) doffed you[g] *a'n*(*off*) us the *rejza* (=*rejzo*), surely assuredly[149] we believe for you[g] and surely assuredly we send with you[g] Israel's sons.	وَلَمَّا وَقَعَ عَلَيۡهِمُ ٱلرِّجۡزُ قَالُواْ يَٰمُوسَى ٱدۡعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ لَئِن كَشَفۡتَ عَنَّا ٱلرِّجۡزَ لَنُؤۡمِنَنَّ لَكَ وَلَنُرۡسِلَنَّ مَعَكَ بَنِيٓ إِسۡرَٰٓءِيلَ ١٣٤
135. Then when We doffed *a'n* (*off*) them the *rejza*[150] (*successive: convulsive and perturbing torment*) to *ajalen*[151] (*term-limit*)[x] they (*are*) *ba'legho* (*ones reaching*) it[x] *edha* (*suddenly/ whereas*) they *yankothona* (*they*[z] *infract/ infringe*).	فَلَمَّا كَشَفۡنَا عَنۡهُمُ ٱلرِّجۡزَ إِلَىٰٓ أَجَلٍ هُم بَٰلِغُوهُ إِذَا هُمۡ يَنكُثُونَ ١٣٥
136. So We revenged from them, so We drowned them in the *yamme* (*deep and extended body of salty or sweet water*) because surely they[z] denied by Our *Aya'te*[w] (*miracles/ signs/ proofs*) and they[z] were *a'n*(*regarding*) it[w] neglectors.	فَٱنتَقَمۡنَا مِنۡهُمۡ فَأَغۡرَقۡنَٰهُمۡ فِي ٱلۡيَمِّ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٣٦
137. And We bequeathed the people whom[r] they[z] were *youstadha'fona*[152] (*being deemed weaklings they*[z]), the land's[w] *mashareqa*[x] (*sunrise's loci*)[x] and its[w] *maghreba*[x] (*sunset's loci*)[x] which[u] We blessed in it[w]; and concluded[w] your[t] Lord's word[w] the *husna*[w] (*all around most beautiful/ excellent-result*)[w153] on Israel's sons by what *ssabara* (*had held on patiently*) they[z] and We destroyed what was *yassna'o* (*carefully crafting*) Pharaoh and his people and what they[z] were trellising.	وَأَوۡرَثۡنَا ٱلۡقَوۡمَ ٱلَّذِينَ كَانُواْ يُسۡتَضۡعَفُونَ مَشَٰرِقَ ٱلۡأَرۡضِ وَمَغَٰرِبَهَا ٱلَّتِي بَٰرَكۡنَا فِيهَا وَتَمَّتۡ كَلِمَتُ رَبِّكَ ٱلۡحُسۡنَىٰ عَلَىٰ بَنِيٓ إِسۡرَٰٓءِيلَ بِمَا صَبَرُواْ وَدَمَّرۡنَا مَا كَانَ يَصۡنَعُ فِرۡعَوۡنُ وَقَوۡمُهُۥ وَمَا كَانُواْ يَعۡرِشُونَ ١٣٧
138. And We (*caused to*) pass-over by Israel's sons the	وَجَٰوَزۡنَا بِبَنِيٓ إِسۡرَٰٓءِيلَ ٱلۡبَحۡرَ

[146] There was a raging *controversy* around word "مهما!" Some were saying it is made up of (a) "مه ما," where the "مه" for *silencing*, and "ما" the article of *surety*! And others say that "مهما" is really made up of (b) "ما ما!" The case was finally settled in favor of (b), as led by سيبويه and other *linguists*, who maintained that the article "مهما!" is *conditional* article, made up of "ما ما!" The first "ما" is for *punishment* and the second for *surety*! But to prevent the meeting of two *similar* letters the "ا" in the first "ما" was changed to a "هـ," leaving the second "ما" of *surety* intact!

[147] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[148] The word "رجز" has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

[149] The "ل" in "لنؤمننّ" and "لنرسلنّ" are *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation, expressed* in both case by "*assuredly*"

[150] Ibid!

[151] The word "الأجل" means term-limit, see اللسان!

[152] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[153] The word "الحسنى" by *itself*, i.e. *not* in the sense of "*prefix or postfix annexation*" (مضاف أو مضاف اليه), in The Qur'an *almost* always means "*Paradise*," *except in a few cases* where it could mean: (1) *excellent-attribute*, (2) *excellent-result*, *all around most beautiful*)! Perhaps in this great *Ayah*, "*excellent-result*" is one of those cases! As Israel's sons had inherited *all that Pharoah and his people possessed* after the Pharaoh and his people were *drowned*!

sea, then *ata* (*hap*) they[z] on a people *ya'akefoona* (*devoting/dedicating themselves as anchorites they*[z]) on idols for them; they[z] said: O, *Mosa* (*Moses*) let-make [*you*[s]] for us an *elahan* (*a deity*) as what (*is*) for them *alehaton* (*deities*); said [*he*]: verily you[b] (*are*) people *tajhaloona*[154] (*you*[z] *act ignorantly/incorrectly*).	فَأَتَوْاْ عَلَىٰ قَوْمٖ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٖ لَّهُمْ ۚ قَالُواْ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهٗا كَمَا لَهُمْ ءَالِهَةٞ ۚ قَالَ إِنَّكُمْ قَوْمٞ تَجْهَلُونَ ﴿١٣٨﴾
139. Verily these *mutabbaron* (*is ruinate/damaging*) what they (*are*) in [it[x]] and a falsehood[x] (*is*) what they[z] were working.	إِنَّ هَٰٓؤُلَآءِ مُتَبَّرٞ مَّا هُمْ فِيهِ وَبَٰطِلٞ مَّا كَانُواْ يَعْمَلُونَ ﴿١٣٩﴾
140. Said [*he*]: do other than Allah *abghey* ([*I*] *earnestly-quest*) you[b] *elahan* (*deity*); while He favored/preferred you[b] over the worlds[155].	قَالَ أَغَيْرَ ٱللَّهِ أَبْغِيكُمْ إِلَٰهٗا وَهُوَ فَضَّلَكُمْ عَلَى ٱلْعَٰلَمِينَ ﴿١٤٠﴾
141. And *edh* (*when/since*) We delivered you[b] from Pharaoh's *aal'e* (*family/house/kin/chiefs/followers*), they[z] afflict you[z] the ill torment, *youqattelona* (*iteratively slaughtering they*[z]) your[n] sons and *yastah'youna*[156] (*they*[z] *affirmably-let-live*) your[n] women, and in *tha'lekum* (*collective-afar-that*)[x] (*is*) a great essay from your[n] Lord.	وَإِذْ أَنجَيْنَٰكُم مِّنْ ءَالِ فِرْعَوْنَ ۖ يَسُومُونَكُمْ سُوٓءَ ٱلْعَذَابِ ۖ يُقَتِّلُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ ۚ وَفِي ذَٰلِكُم بَلَآءٞ مِّن رَّبِّكُمْ عَظِيمٞ ﴿١٤١﴾
142. And We promised *Mosa* (*Moses*) thirty nights[w] and concluded it[w] by ten, so concluded his Lord's appointment forty nights[w]; and said *Mosa* (*Moses*) for his brother *Haroona* (*Aaron*): let-succeed me [*you*[s]] in my people and let-reconcile [*you*[s]] and let-not *tattabe'a* (*closely-followed* [*you*[s]]) the corrupters' path.	۞ وَوَٰعَدْنَا مُوسَىٰ ثَلَٰثِينَ لَيْلَةٗ وَأَتْمَمْنَٰهَا بِعَشْرٖ فَتَمَّ مِيقَٰتُ رَبِّهِۦٓ أَرْبَعِينَ لَيْلَةٗ ۚ وَقَالَ مُوسَىٰ لِأَخِيهِ هَٰرُونَ ٱخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ ٱلْمُفْسِدِينَ ﴿١٤٢﴾
143. And *lamma* (*when/whence*) came *Mosa* (*Moses*) for Our appointment and spoken to him his Lord, said [*he*]: my Lord, let-show me [*You*[s]], I look to You.[g] Said [*He*]: never [*you*[s]] see Me; [and,] but let-look [*you*[s]] at the mountain[x] so *en* (*if*) [*it*[x]] stayed-put in its[x] place, then [*you*[s]] will see Me; so *lamma* manifested his Lord for the mountain[x] [*He*] made it[x] *dakkan* (*razed-smooth-even*); and tumbled *Mosa* (*Moses*) faintly; then *lamma* [*he*] regained consciousness said [*he*]: *subhana*[157] (*hallowedly and marvelously we deem You*[g] *transcending all defects and we solemnly stand in awe and utmost consecration of*) You[g] I repented to You[g] and I am first, (*of*) the believers.	وَلَمَّا جَآءَ مُوسَىٰ لِمِيقَٰتِنَا وَكَلَّمَهُۥ رَبُّهُۥ قَالَ رَبِّ أَرِنِيٓ أَنظُرْ إِلَيْكَ ۚ قَالَ لَن تَرَىٰنِي وَلَٰكِنِ ٱنظُرْ إِلَى ٱلْجَبَلِ فَإِنِ ٱسْتَقَرَّ مَكَانَهُۥ فَسَوْفَ تَرَىٰنِي ۚ فَلَمَّا تَجَلَّىٰ رَبُّهُۥ لِلْجَبَلِ جَعَلَهُۥ دَكّٗا وَخَرَّ مُوسَىٰ صَعِقٗا ۚ فَلَمَّآ أَفَاقَ قَالَ سُبْحَٰنَكَ تُبْتُ إِلَيْكَ وَأَنَا۠ أَوَّلُ ٱلْمُؤْمِنِينَ ﴿١٤٣﴾

[154] The word "تجهلون"="*tajhaloon*" is rooted in "جهل" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*!

[155] Qur'an commentators say that is *of their time*; i.e. this preference is with respect to *people of their time*!

[156] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[157] The word "*subhanaka*"= "سبحانك" has *no* English equivalent! Wherever this word, or its grammatical *inflections* (such as "سبحان" or "سبحانه") occur all are *associated with the divine uniqueness* of Allah, *doing stupendous work that Allah and Allah alone can do*, thus *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness*! So, we can render "*subhanaka*"= "سبحانك" concept by saying: *hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah*!

144. Said [*He*]: O, *Mosa* (*Moses*) verily I *issttafayto*[158] (*I superlatively and exclusively selected*) you[g] over the mankind by My messages[w] and by My speech[x] So let-take [*you*[s]] what *atayto* (*I accorded*) you[g] and let-[*you*[s]] be[x] of the thankers.	قَالَ يَٰمُوسَىٰٓ إِنِّى ٱصۡطَفَيۡتُكَ عَلَى ٱلنَّاسِ بِرِسَٰلَٰتِى وَبِكَلَٰمِى فَخُذۡ مَآ ءَاتَيۡتُكَ وَكُن مِّنَ ٱلشَّٰكِرِينَ ١٤٤
145. And We wrote for him in the tablets of everything an exhortation[w] and an expounding[x] for everything;[x] so let-take [*you*[s]] it[w] by a strength[w]; and let-command [*you*[s]] your[t] people (*to*) take they[z] by its[w] *ahsa'ne*[159] (*perfecter and beautifuler*); [*I*] shall show you[b] home[w] (*of*) the *faseeqeena*[160] (*rebels-vis-à-vis Allah's command*).	وَكَتَبۡنَا لَهُۥ فِى ٱلۡأَلۡوَاحِ مِن كُلِّ شَىۡءٍ مَّوۡعِظَةً وَتَفۡصِيلًا لِّكُلِّ شَىۡءٍ فَخُذۡهَا بِقُوَّةٍ وَأۡمُرۡ قَوۡمَكَ يَأۡخُذُواْ بِأَحۡسَنِهَا سَأُوْرِيكُمۡ دَارَ ٱلۡفَٰسِقِينَ ١٤٥
146. [*I*] shall avert *a'n* (*off*) My *Aya'te*[w] (*messages/ signs/ proofs*) who[r] *yatakabbaroona*[161] (*they*[z] *who practice pridefullness*) in the Earth[w] by other than the right; and *en* (*if*) they[z] see every *Aya'ten*[w] (*singular of Aya'e*[w]), they[z] believe not by it;[w] and *en* they[z] see path[x] (*of*) the *rosh'de*[162] (*maturity discernment and adherence to the right*) not *yattakhetho* (*they take-and-make*) it[x] (*for*) a path;[x] and *en* they[z] see path[x] (*of*) the *ghayye*[163] (*misguidance-/ straying because of fallacious belief resulting in disappointment*) *yattaskhetho* it[x] (*for*) a path[x]; *tha'leka* (*afar-that-it/*)[x], (*is*) because that they[z] denied by Our *Aya'te*[w] and they were off it[w] neglectors.	سَأَصۡرِفُ عَنۡ ءَايَٰتِىَ ٱلَّذِينَ يَتَكَبَّرُونَ فِى ٱلۡأَرۡضِ بِغَيۡرِ ٱلۡحَقِّ وَإِن يَرَوۡاْ كُلَّ ءَايَةٍ لَّا يُؤۡمِنُواْ بِهَا وَإِن يَرَوۡاْ سَبِيلَ ٱلرُّشۡدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِن يَرَوۡاْ سَبِيلَ ٱلۡغَىِّ يَتَّخِذُوهُ سَبِيلًا ذَٰلِكَ بِأَنَّهُمۡ كَذَّبُواْ بِـَٔايَٰتِنَا وَكَانُواْ عَنۡهَا غَٰفِلِينَ ١٤٦
147. And who:[r] they[z] denied by Our *Aya'te*[w] (*messages, signs, proofs*) and the Hereafter's[w] *lega'a* (*meeting*) miscarried[w] their works. Are they[z] (*to be*) requited except (*for*) what they[z] were working.	وَٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَلِقَآءِ ٱلۡأَخِرَةِ حَبِطَتۡ أَعۡمَٰلُهُمۡ هَلۡ يُجۡزَوۡنَ إِلَّا مَا كَانُواْ يَعۡمَلُونَ ١٤٧
148. And *ittakhatha*[164] (*took and presumed*) *Mosa's* (*Moses'*) people from after him of their ornaments a calf, *jasadan*[x165] (*tinged-physique*) for it[x] a low; have they[z] not seen that it[x] neither speaks (*to*) them, nor [*it*[x]] divinely-guides them a path; *ittakhatho* (*they took-and-presumed*) it[x] (*a deity*) and they[z] were *dha'lemeena*[166] (*injustice-doers*).	وَٱتَّخَذَ قَوۡمُ مُوسَىٰ مِنۢ بَعۡدِهِۦ مِنۡ حُلِيِّهِمۡ عِجۡلًا جَسَدًا لَّهُۥ خُوَارٌ أَلَمۡ يَرَوۡاْ أَنَّهُۥ لَا يُكَلِّمُهُمۡ وَلَا يَهۡدِيهِمۡ سَبِيلًا ٱتَّخَذُوهُ وَكَانُواْ ظَٰلِمِينَ ١٤٨

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158 See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "**اصطفى**" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself or* (b) with the *prepositional letter* "**على**!" In the case of (a) it *could* include *more than a single element*! In the case of (a) "**الأصطفاء**"is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege over* the *entity subject* of "**الإصطفاء**!" In the case of (b) the subject of "**إصطفاء**!" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

159 There is no English word for **أحسن** =*ahsane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

160 See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

161 The word "*yatakabbaroon*"="**يتكبّرون**" does *not* have an *exact* English equivalent *per se*! It is a *present/future* tense *addressing addressees*: *they*[z] *stand haughtily above submission*. Hence, we *transliterate* and *parenthetically explain*!

162 See the *Lexicon* attached to this *Translation* for explanation and elaboration on this word, under "*rushdo*!"

163 The word "**الغي**" = "**الضلال المبني على إعتقاد فاسد نتج عنه خيبة**," that is the *misguidance/ straying because of a fallacious belief resulting in a disappointment*! See **الراغب** and **اللسان**!

164 The word "**إتّخذ**" from "**الإتخاذ**" which is "**إفتعال**" for "**الأتّخاذ**," as stated in **لسان العرب**; therefore,"**إتّخذ**" is *always* taking *and making and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

165 The word "**جسداً**"= a *tinged-physique* versus "*body*" be it *tinged* (colored) or *not*! See **الراغب**!

166 The "**ظالمين**" = "the injustice-doer," as "**الظلم**" = "injustice!" See footnote 148 below!

149. And *lamma* (*when/whence*) (*had been*) fallen in their hands[w][167] and saw they[z] that *qad* (*already and affirmatively*) strayed they[z] said they:[z] indeed *en* (*if*) not *yarham* (*mercy-gave*) us our Lord and [*He*] forgives [for] us, surely we assuredly[168] be of the losers.	وَلَمَّا سُقِطَ فِىٓ أَيْدِيهِمْ وَرَأَوْاْ أَنَّهُمْ قَدْ ضَلُّواْ قَالُواْ لَئِن لَّمْ يَرْحَمْنَا رَبُّنَا وَيَغْفِرْ لَنَا لَنَكُونَنَّ مِنَ ٱلْخَٰسِرِينَ ﴿١٤٩﴾
150. And *lamma* (*when/whence*) returned *Mosa* (*Moses*) to his people angrily, sorrowfully, said [*he*]: wretched what succeeded me you[z] from after me; have you[c] hastened your[n] Lord's command; and [*he*] threw the tablets and [*he*] took by head[x] of his brother pulling it[x] to him. Said [*he*]: my mother's son, verily the people *istadh'afoney*[169] (*they*[z] *deemed me a weakling*) and *kado* (*they*[z] *nighed/verged/almost*) killing me they[z]; so let-not [*you*[s]] (*have*)-schadenfreude[170] by me the foes and let-[*you*[s]] not make me with the people, the *dha'lemeena*[171] (*injustice-doers*).	وَلَمَّا رَجَعَ مُوسَىٰٓ إِلَىٰ قَوْمِهِۦ غَضْبَٰنَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِى مِنۢ بَعْدِىٓ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ وَأَلْقَى ٱلْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُۥٓ إِلَيْهِ قَالَ ٱبْنَ أُمَّ إِنَّ ٱلْقَوْمَ ٱسْتَضْعَفُونِى وَكَادُواْ يَقْتُلُونَنِى فَلَا تُشْمِتْ بِىَ ٱلْأَعْدَآءَ وَلَا تَجْعَلْنِى مَعَ ٱلْقَوْمِ ٱلظَّٰلِمِينَ ﴿١٥٠﴾
151. Said [*he*]: my Lord, let-forgive [*You*[s]] for me and for my brother and let-admit us [*You*[s]] in Your[t] mercy[w] and You[s] (*are*) *arhamo* (*most merciful*) of the *raheemeena* (*mercy-givers*).	قَالَ رَبِّ ٱغْفِرْ لِى وَلِأَخِى وَأَدْخِلْنَا فِى رَحْمَتِكَ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ ﴿١٥١﴾
152. Verily who[r] *ettakhatho*[172] (*they took and made*) the calf (*deity*), shall attain them a wrath[x] from their Lord and ignominy[w] in the life[w] (*of*) the world[w] and like *tha'leka* (*afar-that-it/*)[x], [*We*] requite the *mufta'reena* (*crafters of lies for fraudulent end*).	إِنَّ ٱلَّذِينَ ٱتَّخَذُواْ ٱلْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّن رَّبِّهِمْ وَذِلَّةٌ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَكَذَٰلِكَ نَجْزِى ٱلْمُفْتَرِينَ ﴿١٥٢﴾
153. And who[r] they[z] worked the *sayye'aa'te*[w] (*demeritorious-deeds*)[w] after-wards repented they[z] from after it[w] and they[z] believed, verily your[t] Lord from after it[w] (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَٱلَّذِينَ عَمِلُواْ ٱلسَّيِّـَٔاتِ ثُمَّ تَابُواْ مِنۢ بَعْدِهَا وَءَامَنُوٓاْ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴿١٥٣﴾
154. And *lamma* (*when/whence*) stilled[173] *a'n* (*off*) *Mosa* (*Moses*) the wrath[x] [*he*] took the tablets[w] and in its[w] inscription[w] a divine-guidance[x] and a mercy[w] for whom[r] they (*are*) for their Lord dread they.[z]	وَلَمَّا سَكَتَ عَن مُّوسَى ٱلْغَضَبُ أَخَذَ ٱلْأَلْوَاحَ وَفِى نُسْخَتِهَا هُدًى وَرَحْمَةٌ لِّلَّذِينَ هُمْ لِرَبِّهِمْ يَرْهَبُونَ ﴿١٥٤﴾
155. And chose *Mosa* (*Moses*) (*of*) his people seventy men for Our appointment; then *lamma* (*when/whence*) took[w] them the *rajfato* (*Shudder-she*[y] */ Tremor-she*[y]), said	وَٱخْتَارَ مُوسَىٰ قَوْمَهُۥ سَبْعِينَ رَجُلًا لِّمِيقَٰتِنَا فَلَمَّآ أَخَذَتْهُمُ

[167] The Qur'anic phrase: "And when (*had been*) fallen in their hands" is an Arabic *tongue* expression meaning they were *filled with sorrow and regret* for some failure(s)! That is because when a person feels very sorry, he drops his *head into his hand or hands and may even bite* the hand in *regret*. So, the expression came to pass.

[168] The "ل" in "لنكونن" is a *juratory* "ل"="لَ القسم" *amounting* to="التأكيد," i.e. *affirmation, expressed* by "*assuredly*!"

[169] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

[170] The Arabic verb "تشمت" is *present* tense of "شمت," meaning *to gloat/derive joy out of others' misfortune*! But in English there is no *verb* for the Germanic rooted word *schadenfreude*! Hence, we resorted to this kind of round about way of making a *verb-construction* of the word by preceding it with "*have*!"

[171] The "ظالمين" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

[172] The word "إتّخذ" from "الإتخاذ" which is "إفتعال" for "الأخذ," as stated in لسان العرب; therefore, "إتّخذ" is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

[173] It is remarkable to note here that the Qur'anic term "سكت"="*stilled*," (*in the intransitive mode*) as if the "*wrath*" came to a silence! In other words, rather than to say when *Moses subdued* his wrath!

[*he*]: my Lord had You[g] willed You[g] (*could have*) perished them from before and *eyyaya*[174] (*indeed including me*); do [*You*[s]] perish us by what did the mooncalves of us; *en* (*not*) it[w] except Your[t] essay[w] [*You*[s]]mislead by it[w] whom[p] [*You*[s]] will and divinely-guide whom[p] [*You*[s]] will; You[s] (*are*) our *Wa'leyo* (*Guardian/Ally*), so let-forgive[*You*[s]]for us and *erham* (*let-*[*You*[s]]*mercy-give*) us, and You[s] (*are*) *khayro* (*choicer/worthier*) (*of*) the *Ghafereena* (*forgiveness Givers*).	ٱلرَّجۡفَةُ قَالَ رَبِّ لَوۡ شِئۡتَ أَهۡلَكۡتَهُم مِّن قَبۡلُ وَإِيَّٰىَ أَتُهۡلِكُنَا بِمَا فَعَلَ ٱلسُّفَهَآءُ مِنَّآ إِنۡ هِىَ إِلَّا فِتۡنَتُكَ تُضِلُّ بِهَا مَن تَشَآءُ وَتَهۡدِى مَن تَشَآءُ أَنتَ وَلِيُّنَا فَٱغۡفِرۡ لَنَا وَٱرۡحَمۡنَا وَأَنتَ خَيۡرُ ٱلۡغَٰفِرِينَ ﴿١٥٥﴾
156. And let-write [*You*[s]] for us in this[w] world[w] a *hasanatan*[w] (*meritorious-deed*)[w] and in the Hereafter[w]; verily we *hudna*[175] (*we had adopted the Jewish "law"/customs/-repented*) to You[g]; said[*He*]: My torment[x] [*I*] betide by it[x] whom[p] [*I*] will and My mercy[w] expanded-she[y176] (*to include*) every-thing, [*I*] shall write it[w] for whom[r] *yattaqoona* (*they reverentially guard not to displease Allah*) and *youatona* (*they*[z] *accord and fulfill the obligations of*) the *Zakata*[w177] (*prescribed percentage of personal possessions*)[w] and who[r] they by Our *Aya'te*[w] (*messages/signs/proofs*) they[z] believe.	وَٱكۡتُبۡ لَنَا فِى هَٰذِهِ ٱلدُّنۡيَا حَسَنَةً وَفِى ٱلۡأَخِرَةِ إِنَّا هُدۡنَآ إِلَيۡكَ قَالَ عَذَابِىٓ أُصِيبُ بِهِۦ مَنۡ أَشَآءُ وَرَحۡمَتِى وَسِعَتۡ كُلَّ شَىۡءٍ فَسَأَكۡتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤۡمِنُونَ ﴿١٥٦﴾
157. Who[r] *yatta'beo* (*closely-follow*) they[z] the messenger, the prophet the *ommey*[178] (*he who is unlettered*) whom[x] they[z] find him written *enda* (*with, in books with*) them in the Torah[w] and the *Enjeel*[x] (*Euangelion/Gospel*)[x]; [*He*] commands them by the *ma'aroofen* (*popularly acceptable and not Sharey'ah disapproved maxim*) and [*he*] forbids them *a'n* (*regarding*) the *munka're* (*rationally-/Sharey'ah unacceptable deed/say*) and [*he*] legitimizes for them the goodies[w179] and [*he*] illegitimates on them the *khaba'etha*[180] (*wicked/ill-natured*) and *yadha'o* (*he relieves/spares*) *a'n* (*off*) them their *isra*[181] (*severe, personal, and most burdensome obligation*) and the shackles which[u] were-she[y] on them; so who[r] they[z] believed by him and deferentially-supported[182] him and they[z] succored him and they[z] closely followed the illumination[x] which[x] (*had been*) descended with him, those they (*are*) the thrivers.	ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِىَّ ٱلۡأُمِّىَّ ٱلَّذِى يَجِدُونَهُۥ مَكۡتُوبًا عِندَهُمۡ فِى ٱلتَّوۡرَىٰةِ وَٱلۡإِنجِيلِ يَأۡمُرُهُم بِٱلۡمَعۡرُوفِ وَيَنۡهَىٰهُمۡ عَنِ ٱلۡمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيۡهِمُ ٱلۡخَبَٰٓئِثَ وَيَضَعُ عَنۡهُمۡ إِصۡرَهُمۡ وَٱلۡأَغۡلَٰلَ ٱلَّتِى كَانَتۡ عَلَيۡهِمۡ فَٱلَّذِينَ ءَامَنُواْ بِهِۦ وَعَزَّرُوهُ وَنَصَرُوهُ وَٱتَّبَعُواْ ٱلنُّورَ ٱلَّذِىٓ أُنزِلَ مَعَهُۥٓ أُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ﴿١٥٧﴾
158. Let-say [*you*[s]]: O, you the mankind; verily I am Allah's messenger to you[b] together; Who for Him (*is*) the Heavens'[w] and the Earth's[w] proprietorship,	قُلۡ يَٰٓأَيُّهَا ٱلنَّاسُ إِنِّى رَسُولُ ٱللَّهِ إِلَيۡكُمۡ جَمِيعًا ٱلَّذِى لَهُۥ مُلۡكُ

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[174] The word "إيّاي," ="أداة توكيد لضمير منصوب," = an article of *intensity* for an *objective pronoun*!

[175] The word "*hudna*" has *three distinct* Arabic meanings: (1) returned to the truth; (2) returned and *repented*; (3) entered into the "*law*" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does *not* have a word for "*religion*" *per se*, that is why they say: "*law*," that is they say the *Mosaic Law*, instead of *Mosaic religion*!

[176] The word "وَسِعَت" = "Expanded" means *is already broadened* to contain/include!

[177] See the *Lexicon* attached to this *Translation* for what exactly the *Zakah* is and its *implications*!

[178] The word "أمّي" = "*unlettered*!" In English "*unlettered*" is an *adjective*, so *no* plural for it! So, I resort to *transliteration* and *parenthetical explanation*!

[179] The word "طيبات" = "goodies" = "goodies,[w]"= a *feminine gender* means any thing *delectable and legitimate*!

[180] The *wicked and ill-natured*!

[181] See the *Lexicon* attached to this *Translation* for this is very important word.

[182] The word "عزّر," in "عزّروه" = النصرة مع التعظيم, i.e. deferential support! See الراغب!

no an *elaha* (*a deity*) except Him; [*He*] quickens and [*He*] deadens[183]; so let-believe you[z] by Allah and His messenger[x], the prophet[x] the *ommey*[184] (*he who is unlettered*), who [x] believes [*he*] by Allah and His words [w] and *ettabe'o* (*let-closely follow*) him you [z] *la'alla* (*craving currently unavailable deed that/perhaps*) you [b] *tahtadona* (*you*[z] *find and accept the divine-guidance*).	ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ لَآ إِلَٰهَ إِلَّا هُوَ يُحْىِۦ وَيُمِيتُ فَـَٔامِنُوا۟ بِٱللَّهِ وَرَسُولِهِ ٱلنَّبِىِّ ٱلْأُمِّىِّ ٱلَّذِى يُؤْمِنُ بِٱللَّهِ وَكَلِمَٰتِهِۦ وَٱتَّبِعُوهُ لَعَلَّكُمْ تَهْتَدُونَ ١٥٨
159. And of *Mosa's* (*Moses'*) people an *ummaton*[w] (*community*) [w] they [z] divinely-guide by the right[x] and by it[x] *yaa'deloona* (*they* [z] *equalize/render-justice*).	وَمِن قَوْمِ مُوسَىٰٓ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ١٥٩
160. And *qatta'a* (*recurrently cut*) them We twelve *asbattan* (*Jewish tribes*)[185] *Umaman*[w] (*communities*)[w] and We revealed[186] to *Mosa* (*Moses*) *edh* (*when/since*) his people *istasghaho*[187] (*sought him water availability*), that let-strike [*you*[s]] with your[t] staff the stone[x] then *enba'jasat* (*gushed through narrow vent*) from it[x] twelve wells,[w] *qad* (*already and affirmatively*) knew each people their *mashraba*[x] (*drinking-place*)[x] and We over-shadowed the clouds over them and We descended on them the *Manna*[188] and the quails; let-eat you [z] from goodies [w189] (*of*) what We provided you[;] and they[z] wronged[190] Us not, [and,] but they[z] were wronging (*to*) themselves.	وَقَطَّعْنَٰهُمُ ٱثْنَتَىْ عَشْرَةَ أَسْبَاطًا أُمَمًا ۚ وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ ۚ وَمَا ظَلَمُونَا وَلَٰكِن كَانُوٓا۟ أَنفُسَهُمْ يَظْلِمُونَ ١٦٠
161. And *edh* (*when*) (*had been*) said for them: let-dwell you [z] this [w] the village [w] and let-eat you [z] from it [w] whence you[z] willed, and let-say you[z] *hittaton*[w191] (*may Allah remove our sins from our shoulders*) [w] and let-enter you [z] the door (*in*) kowtowing (*manner*)[192] [*We*] forgive for you [b] your [n] offenses [w]/inequities [w193] and [*We*] shall augment the benefactors.	وَإِذْ قِيلَ لَهُمُ ٱسْكُنُوا۟ هَٰذِهِ ٱلْقَرْيَةَ وَكُلُوا۟ مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا۟ حِطَّةٌ وَٱدْخُلُوا۟ ٱلْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيٓـَٰٔتِكُمْ ۚ سَنَزِيدُ ٱلْمُحْسِنِينَ ١٦١
162. Then substituted who[r] *dhalamo*[194] (*they*[z] *wronged to*) them a say other than which [x] (*had been*) said for them, so We sent on them *rejzan*[195] (*successive:*	فَبَدَّلَ ٱلَّذِينَ ظَلَمُوا۟ مِنْهُمْ قَوْلًا غَيْرَ ٱلَّذِى قِيلَ لَهُمْ فَأَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ ٱلسَّمَآءِ بِمَا

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183 The word "أمات," in "يُميت" is the transitive verb to deprive of life! See *Merriam Webster's Unabridged Dictionary*!

184 See footnote 1790 above regarding *ummey*!

185 The word "**أسباط**" in the *Hebrew* language is exactly like "tribes" = "**قبائل**" in the *Arabic* language!

186 See footnote 1750 above regarding *revealed*!

187 The word "**استسقى**"="**طلب السقي أو الإسقاء**," See **الراغب**! So "**استسقى**" on "**استسقاه**" meaning: (1) sought him what to drink (i.e. water); (2) sought him to avail what to drink (i.e. water); (3) however, in the case of *Mosa* (*Moses*) (*pbuoh*), Allah's munificence provided him with *twelve different sources* through the "stone" which he was *commanded to just smite* and *thereof gushed water*, in a *controllable* manner for *each tribe*!

188 See the *Lexicon* attached to this *Translation* for this word, *manna*

189 See footnote 1791 above regarding *goodies*!

190 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**أظلم**"= "*wronger*!"

191 See the *Lexicon* attached to this *Translation* for this word, "*hettattan*!"

192 The word "**سُجّداً**" is an *adverbial* construct, as if to say: "*kowtowingly*," but there is *no* such word in English! So, I chose to say instead "in a kowtowing manner!"

193 There is "**خِطْء**" and "**خَطِيئة**" both are "inequities" committed *intentionally* and therefore are *sins*! So, "**خَطِيئة**" in "**خطيآتكم**" is *feminine* and *singular*; and "**خِطْء**" is *masculine* and *singular*!

194 See the *Lexicon* attached to this *Translation* for "**ظالم**"="**فاعل الظلم**"= "*injustice-doer*" and "**ظلم**"= "*wronged*!"

195 The word "**رجز**" has *several* meaning, successive: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See **اللسان**!

convulsive and perturbing torment) from the sky[w] by what they[z] were *yadh'lemoona* (*were wronging they*[z]).	كَانُواْ يَظْلِمُونَ ١٦٢
163. And let-ask them [*you*[s]] *a'n* (*regarding*) the village[w] which[u] was[w] a vicinage[w196] (*of*) the sea, *edh* (*when-/whence*) they[z] transgress (*i.e. village's inhabitants*) in the Sabbath, *edh ta'atee* (*approach/come to*) them their (*big*) fishes *shurra'an* (*openly raising their heads above the water*) day of their Sabbath; and day not sabbatize they[z] not *ta'atee* them; like *tha'leka* (*afar-that-it/*)[x], [*We*] essay them by what they[z] were *yafsoqoona*[197] (*rebelling they*[z] *vis-à-vis Allah's command*).	وَسْـَٔلْهُمْ عَنِ ٱلْقَرْيَةِ ٱلَّتِى كَانَتْ حَاضِرَةَ ٱلْبَحْرِ إِذْ يَعْدُونَ فِى ٱلسَّبْتِ إِذْ تَأْتِيهِمْ حِيتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا وَيَوْمَ لَا يَسْبِتُونَ لَا تَأْتِيهِمْ كَذَٰلِكَ نَبْلُوهُم بِمَا كَانُواْ يَفْسُقُونَ ١٦٣
164. And *edh* (*when*) said[w] an *Ummaton*[w] (*community*)[w] of them: wherefore you[z] exhort[198] a people Allah (*is*) *muhleko* (*perishing*) them or tormenting them, a severe torment; said they[z]: apology to your[n] Lord, and *la'alla* (*craving currently unavailable deed that, perhaps*) they *yattaqoona* (*they reverentially guard not to displease Allah*).	وَإِذْ قَالَتْ أُمَّةٌ مِّنْهُمْ لِمَ تَعِظُونَ قَوْمًا ٱللَّهُ مُهْلِكُهُمْ أَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيدًا قَالُواْ مَعْذِرَةً إِلَىٰ رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُونَ ١٦٤
165. Then *lamma* (*when/whence*) they[z] forgot[199] (*ceased paying attention to*) what they[z] (*had been*) reminded of it[x] We delivered whom[r] they[z] forbid *a'n* (*regarding*) the ill and We took whom[r] *dhalamo*[200] (*they*[z] *wronged*) by a torment arduous by what they[z] were *yafsoqoona*[201] (*rebelling they*[z] *vis-à-vis Allah's command*).	فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِۦٓ أَنجَيْنَا ٱلَّذِينَ يَنْهَوْنَ عَنِ ٱلسُّوٓءِ وَأَخَذْنَا ٱلَّذِينَ ظَلَمُواْ بِعَذَابٍۭ بَـِٔيسٍۭ بِمَا كَانُواْ يَفْسُقُونَ ١٦٥
166. Then *lamma* (*when/whence*) they[z] recalcitrated *a'n* (*regarding*) what they[z] (*had been*) forbidden *a'n* (*off*) it[x] We said for them: let-be you[z] apes *kha'seyeena*[202] (*cringers/they who caused self contemptibility and had been driven away with a spurn*).	فَلَمَّا عَتَوْاْ عَن مَّا نُهُواْ عَنْهُ قُلْنَا لَهُمْ كُونُواْ قِرَدَةً خَٰسِـِٔينَ ١٦٦
167. And *edh* (*when/since*) *ta'aththana*[203] (*iteratively proclaimed*) your[t] Lord: that assuredly[204] [*He*] missions[205] on them to The *Qeyamatey's*[w] (*Judgment's*) Day[x] whom[p] [*he*] afflicts them, the ill torment; verily your[t] Lord surely (*is*) swift (*in*) the punishment and verily He (*is*) surely *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).	وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَن يَسُومُهُمْ سُوٓءَ ٱلْعَذَابِ إِنَّ رَبَّكَ لَسَرِيعُ ٱلْعِقَابِ وَإِنَّهُۥ لَغَفُورٌ رَّحِيمٌ ١٦٧
168. And We *qatta'a* (*iteratively cut*) them in the Earth[w] *umaman*[w] (*communities*)[w206]; of them the *ssa'lehoona*	وَقَطَّعْنَٰهُمْ فِى ٱلْأَرْضِ أُمَمًا مِّنْهُمُ

[196] The Arabic word "حاضرة" translated as *vicinage*, i.e. "overlooking," but we hasten to point out that "حاضرة" means a *great community* or *metropolis around water sources*. And "*village*" *per se* in The Qur'an is *metropolis*, as so stated where applicable.
[197] See the *Lexicon* attached to this *Translation* for *faseqoon* for an elaboration on this rather important word!
[198] The word "تعظون" rooted in "وعظ" = "*exhorted*" or "*admonished*," and "موعظة," could mean: *exhortation* or *admonition*!
[199] The word "نسي" has dual meanings: (1) "forgot" or (2) dismissed or dispelled, in the sense of *cast off* or *ceased to pay attention to*! The second meaning especially applies where Allah says: "We forgot you," (*S*32:14), as Allah does *not* forget, but He chooses to *ceases paying attention to some thing*! See اللسان!
[200] See the *Lexicon* attached to this *Translation* for "ظالم"="فاعل الظلم"= "*injustice-doer*" and "ظلم"= "*wronged*!"
[201] See the *Lexicon* attached to this *Translation* regarding *faseqoon*!
[202] The word "*khaseyeen*"= "خاسئين," is *plural, masculine, subjective noun* meaning: be you[f] (*of*) *those who caused self contemptibility and had been driven away with a spurn*! There is *no* English equivalent for the word *khaseyeen*!
[203] The word "تأذّن" = "أكثر الإعلام، قاله سيبويه" i.e. *iteratively* proclaimed. See التاج!
[204] The "ل" in "ليبعثن" is a *juratory* "ل"= "ل القسم" *amounting* to= "التأكيد," i.e. *affirmation*, *expressed here* by "*assuredly*"!
[205] The word "بعث" in "ليبعثّن" carries *several meanings*, among them: *sent*, *missioned*, *resurrected*, *awaken*, and *prompted*!
[206] That is *separated or set apart* as *racially different group* from *other main population* in any part of the globe!

(*righteous-people*) and of them lesser than *tha'leka* (*afar-that-it/*) [x],[207] and We essayed them by the *hasana'te*[w] (*meritorious-deeds*)[w] and the *sayye'aa'te* (*demeritorious-deeds*[w]) *la'alla* (*craving currently unavailable deed that/perhaps*) they return.	ٱلصَّٰلِحُونَ وَمِنْهُمْ دُونَ ذَٰلِكَ وَبَلَوْنَٰهُم بِٱلْحَسَنَٰتِ وَٱلسَّيِّـَٔاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿١٦٨﴾
169. Then succeeded from after them successors inherited they[z] the book, they[z] take transient[x208] this the *adna* (*baser/lower*) and they[z] say: *sayoughfaro* (*affirmably to be forgiven*) for us; and *en*(*if*) *ya'atee* (*haps/comes to*) them a transient[x] its[x] similar they[z] take it[x]; had not (*been*) taken on them *meethaqa*[x] (*ratified-covenant*) [x] (*of*) the book that not they[z] say on Allah except the right; and they[z] studied what (*is*) in it[x]; and the Hereafter's[w] home[w] (*is*) *khayron* (*choicer/superior/worthier*) for whom[r] *yattaqoona* (*they reverentially guard against Allah's displeasure*); do not you[z] reason.	فَخَلَفَ مِنۢ بَعْدِهِمْ خَلْفٌ وَرِثُوا۟ ٱلْكِتَٰبَ يَأْخُذُونَ عَرَضَ هَٰذَا ٱلْأَدْنَىٰ وَيَقُولُونَ سَيُغْفَرُ لَنَا وَإِن يَأْتِهِمْ عَرَضٌ مِّثْلُهُۥ يَأْخُذُوهُ ۚ أَلَمْ يُؤْخَذْ عَلَيْهِم مِّيثَٰقُ ٱلْكِتَٰبِ أَن لَّا يَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ وَدَرَسُوا۟ مَا فِيهِ ۗ وَٱلدَّارُ ٱلْءَاخِرَةُ خَيْرٌ لِّلَّذِينَ يَتَّقُونَ ۗ أَفَلَا تَعْقِلُونَ ﴿١٦٩﴾
170. And who[r] *youmassekona*[209] (*assiduously-hold they*[z]) by The Book[x] and *aqamo*[210] (*they*[z] *upheld the prescribed obligations of*) the Prayer[w] Verily We waste not the reformers' remuneration.	وَٱلَّذِينَ يُمَسِّكُونَ بِٱلْكِتَٰبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ إِنَّا لَا نُضِيعُ أَجْرَ ٱلْمُصْلِحِينَ ﴿١٧٠﴾
171. And *edh* (*when*) *nataqa*[211] (*uprooted and raised*) We the mount[x] above them, as if it[x] (*were*) a canopy; and they[z] presumed that it[x] (*is*) a plunker by them; let-take you[z] what We accorded you[z] by a strength; and let-remember you[z] what (*is*) in it[x]; *la'alla* (*craving currently unavailable deed that, perhaps*) you[b] *tattaqoona* (*you*[z] *reverentially guard not to displease Allah*).	۞ وَإِذْ نَتَقْنَا ٱلْجَبَلَ فَوْقَهُمْ كَأَنَّهُۥ ظُلَّةٌ وَظَنُّوٓا۟ أَنَّهُۥ وَاقِعٌۢ بِهِمْ خُذُوا۟ مَآ ءَاتَيْنَٰكُم بِقُوَّةٍ وَٱذْكُرُوا۟ مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧١﴾
172. And *edh* (*when/since*) took your[t] Lord from Adam's sons of their backs (*loins*) their progenies[w] and [*He*] (*called them to*)[212] attest/testify they[z] on themselves:[w] Am I not your[n] Lord; said they:[z] *bala*[213] (*certainly-not*); we witness/attest that you[z] say The *Qeyamatey's*[w] (*Judgment's*) Day[x] verily we were *a'n* (*regarding*) this, neglectors.	وَإِذْ أَخَذَ رَبُّكَ مِنۢ بَنِىٓ ءَادَمَ مِن ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰٓ أَنفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا۟ بَلَىٰ ۛ شَهِدْنَآ ۛ أَن تَقُولُوا۟ يَوْمَ ٱلْقِيَٰمَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَٰفِلِينَ ﴿١٧٢﴾
173. Or you[z] say: verily only partnered (*deities with*	أَوْ تَقُولُوٓا۟ إِنَّمَآ أَشْرَكَ ءَابَآؤُنَا مِن

[207] Qur'an Commentators are unanimous in saying that the here "*Of them the righteous,*" *during Moses' time* or those *who followed Jesus or Mohammad*, peace be upon the three, i.e. Moses, Jesus and Mohammad!
[208] That is worldly allurements and commodities!
[209] The word "يمسّكون" is "على وزن فعَّل" so it denotes *assiduousness* of the action of *holding* in this case!
[210] The word "أقاموا" from أقـام= "[*he*] *stood/upheld/sustained/maintained*!" Linguistically means:
"أدام، بمعنى أبقى أو استمرّ على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقا"
So, "اقاموا" means they: (1) *upheld*, in the sense of *continuedness and keep up* of *all the prescribed obligations*, as in this *Ayah* (S2: 3). Also "أقام" has another "*sharey'ah*" *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: "And when you[g] were in them, then you[g] upped for them (*the second call for*) the Prayer," (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish Prayer* they *only maintain and perform* it!
[211] The Arabic word "نتق" means: uprooted *and* raised.
[212] The Arabic word "أشهد" means *the called upon* or *asked* (another) *to bear-witness.*
[213] The word "*bala*"= "*indeed-not*" is *absolutely not synonymous* to "yes"="نعم!" In fact to say "نعم" for "بلى"="*bala*" would give the *exact opposite* meaning! English does not have a single word for "*bala*" hence transliteration! See the *Lexicon* attached to this *Translation* for rather informative elaboration!

Allah) our fathers of before, and we were a progeny[214], of after them; do then You[g] perish us by what did the falsifiers.	قَبۡلُ وَكُنَّا ذُرِّيَّةٗ مِّنۢ بَعۡدِهِمۡۖ أَفَتُهۡلِكُنَا بِمَا فَعَلَ ٱلۡمُبۡطِلُونَ ١٧٣
174. And like *tha'leka* (*afar-that-it/*) [x] [*We*] expound the *Aya'te*[w] (*messages* [w]) and *la'alla* (*craving currently unavailable deed that, perhaps*) they return.	وَكَذَٰلِكَ نُفَصِّلُ ٱلۡأٓيَٰتِ وَلَعَلَّهُمۡ يَرۡجِعُونَ ١٧٤
175. And let-recite [*you* [s]] on them *naba'a*[215] (*piece-of-significant-and-availing-news*) whom[x] We accorded him Our *Aya'te*[w] (*messages*[w]) then [*he*] sloughed off it[w]; then followed him the Satan, so [*he*] [was] of the *ghaweena*[216] (*strayers because of fallacious belief resulting in disappointment*).	وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱلَّذِيٓ ءَاتَيۡنَٰهُ ءَايَٰتِنَا فَٱنسَلَخَ مِنۡهَا فَأَتۡبَعَهُ ٱلشَّيۡطَٰنُ فَكَانَ مِنَ ٱلۡغَاوِينَ ١٧٥
176. And had We willed, surely (*We would have*) uplifted him by it [w]; [and,] but he *akhlada*[217] ([*he*] *clung/-immortalized*) to the Earth [w] and *ettaba'a* ([*he*] *closely-followed*) his *hawa* (*tendentious liking*), so his parable [x-]/example[x] (*is*) like the dog's parable[x]/example[x] *en* (*if*) [*you* [s]] assault on it [x] *yalhath*[218] (*it* [x] *pants drooping its tongue out*), and if [*you*[s]] leave [it[x]] *yalhath* [*it*[x]]; *tha'leka* (*afar-that-it/*) [x] (*is*) the people's parable [x]/example [x] who [r] they [z] denied by Our *Aya'te*[w] (*messages/ signs-/proofs*); so let-narrate [*you*[s]] the narratives, *la'alla* (*craving currently unavailable deed that, perhaps*) they rethink.	وَلَوۡ شِئۡنَا لَرَفَعۡنَٰهُ بِهَا وَلَٰكِنَّهُۥٓ أَخۡلَدَ إِلَى ٱلۡأَرۡضِ وَٱتَّبَعَ هَوَىٰهُۚ فَمَثَلُهُۥ كَمَثَلِ ٱلۡكَلۡبِ إِن تَحۡمِلۡ عَلَيۡهِ يَلۡهَثۡ أَوۡ تَتۡرُكۡهُ يَلۡهَثۚ ذَّٰلِكَ مَثَلُ ٱلۡقَوۡمِ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَاۚ فَٱقۡصُصِ ٱلۡقَصَصَ لَعَلَّهُمۡ يَتَفَكَّرُونَ ١٧٦
177. Fouled the people's parable[x]/example[x] who[r] they[z] denied by Our *Aya'te*[w] (*messages/ signs/ proofs*) and (*to*) themselves they[z] were wronging.	سَآءَ مَثَلًا ٱلۡقَوۡمُ ٱلَّذِينَ كَذَّبُواْ بِـَٔايَٰتِنَا وَأَنفُسَهُمۡ كَانُواْ يَظۡلِمُونَ ١٧٧
178. Whomever Allah divinely-guides, so he (*is*) the *muhtadey* (*he who found and accepted the divine-guidance*), and whom-ever [*He*] misleads then those, they (*are*) the losers.	مَن يَهۡدِ ٱللَّهُ فَهُوَ ٱلۡمُهۡتَدِيۖ وَمَن يُضۡلِلۡ فَأُوْلَٰٓئِكَ هُمُ ٱلۡخَٰسِرُونَ ١٧٨
179. And *laqad* (*verily, already and affirmatively*) *dhara'ana* (*We created/ propagated/ manifested*) for Hell[w] many of the Jinn and the humankind; for them hearts not understand they[z] by it[w] and for them eyes not sight they[z] by it[w] and for them ears not hear they[z] by it[w]; those, (*are*) like the *an'aa'me*[w219] (*cattle/ sheep/ goats/ camels*),[w] rather they (*are*) *adhallo*[220] (*harder/ more: astray*); those, they (*are*) the *ghafeloona* (*neglectors/ heedless*).	وَلَقَدۡ ذَرَأۡنَا لِجَهَنَّمَ كَثِيرٗا مِّنَ ٱلۡجِنِّ وَٱلۡإِنسِۖ لَهُمۡ قُلُوبٞ لَّا يَفۡقَهُونَ بِهَا وَلَهُمۡ أَعۡيُنٞ لَّا يُبۡصِرُونَ بِهَا وَلَهُمۡ ءَاذَانٞ لَّا يَسۡمَعُونَ بِهَآۚ أُوْلَٰٓئِكَ كَٱلۡأَنۡعَٰمِ بَلۡ هُمۡ أَضَلُّۚ أُوْلَٰٓئِكَ هُمُ ٱلۡغَٰفِلُونَ ١٧٩

214 The word "ذرِّية" *linguistically* has *double* meaning: (1) *ancestry* or (2) *progeny*! See اللسان! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or progenies; clearly here it is the *descendents* which are in reference!

215 For the Arabic word "*naba'a*"="نبأ" there is *no* English equivalent! As it is (1) a *singular* noun; and (2) it means: "*significant-and-availing-news*," not just any news! Its avail is *its useful knowledge*! And (3) to denote such a *singularity* as well as the *significance* and *avail*, and *for lack of a better word*, I chose to *transliterate* and explain by saying: "*piece-of-significant-and-availing-news*," as the word "news" *per se* is a *plural* noun and is *very inadequate* to convey the نبأ! Clearly the word "*tiding*"="خبر" is *unfit*, as it *primarily* denotes simple "*information*," and "نبأ" *denotes* and *connotes more* momentous information! See الراغب!

216 The word "الغاوين" strayers *because of fallacious belief resulting in disappointment for them*! See الراغب and اللسان!

217 The word "أخلد" = immortalized (*himself*), i.e. *clung* to some thing *permanently*!

218 I could not find an *English* word for "لهاث الكلب"="dog's *lohath*," which includes *panting* and *drooping* its *tongue out*!

219 The word "the *an'am*" ="ألأنعام" or "*neam*" "نعم" means those animals that have *cloven hoof* (*foot*) and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: "كل ذى خِلف و ظِلف"= *cattle, sheep, goats, and camels*!

220 The word "أضل"= "*adhall*" is a *superlative* adjective for "*strayer*" for which there is *no* English equivalent!

180. And for Allah (*are*) the names[x] [the] *husna*[w] (*most all around beautiful*)[w]; so let-invoke Him you[z] by it[w] and let-forsake you[z] whom[r] they[z] gainsay/deviate in His names [x]; shall (*be*) requited they [z] (*for*) what they [z] were working.	وَلِلَّهِ ٱلْأَسْمَآءُ ٱلْحُسْنَىٰ فَٱدْعُوهُ بِهَا ۖ وَذَرُوا۟ ٱلَّذِينَ يُلْحِدُونَ فِىٓ أَسْمَٰٓئِهِۦ ۚ سَيُجْزَوْنَ مَا كَانُوا۟ يَعْمَلُونَ ١٨٠
181. And of whom [p] We created an *ummaton*[w] (*a community*)[w] they[z] divinely-guide by the right[x] and by it[x] *yaa’deloona* (*they*[z] *equalize/render-justice*).	وَمِمَّنْ خَلَقْنَآ أُمَّةٌ يَهْدُونَ بِٱلْحَقِّ وَبِهِۦ يَعْدِلُونَ ١٨١
182. And who[r] they[z] denied by Our *Aya’te*,[w] (*messages/signs/proofs*) [*We*] shall allure[221] them from whence not know they[z].	وَٱلَّذِينَ كَذَّبُوا۟ بِـَٔايَٰتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ١٨٢
183. And [*I*] protract for them, verily My scheme (*is*) *ma’teenon*[222] (*enormously strong and indefatigable*).	وَأُمْلِى لَهُمْ ۚ إِنَّ كَيْدِى مَتِينٌ ١٨٣
184. Have [and] not[223] they [z] rethought, not by their companion of *jennaten* (*insanity/stroke of Jinn*); *en* (*not*) he (*is*) except *natheeron* (*iterative warner*) manifesterer.	أَوَلَمْ يَتَفَكَّرُوا۟ ۗ مَا بِصَاحِبِهِم مِّن جِنَّةٍ ۚ إِنْ هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ١٨٤
185. Have [and] not[224] they [z] looked in the Heavens’ [w] and the Earth’s [w] *malakoo’te*[225] (*enormous-permanent-ownership*) and what created Allah of a thing; and that *asa* (*craving a deed beyond one’s means that, may*) that be *qad* (*already and affirmatively*) *eqtaraba*[226] (*festinately-approached*) their *ajalo*[227] (*term-limit*); so by what discourse[x] after it[x] they[z] believe.	أَوَلَمْ يَنظُرُوا۟ فِى مَلَكُوتِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَمَا خَلَقَ ٱللَّهُ مِن شَىْءٍ وَأَنْ عَسَىٰٓ أَن يَكُونَ قَدِ ٱقْتَرَبَ أَجَلُهُمْ ۖ فَبِأَىِّ حَدِيثٍۭ بَعْدَهُۥ يُؤْمِنُونَ ١٨٥
186. And whomever Allah misleads, so no a divine-guider for him; and [*He*] leaves them in their excessiveness addling they[z].	مَن يُضْلِلِ ٱللَّهُ فَلَا هَادِىَ لَهُۥ ۚ وَيَذَرُهُمْ فِى طُغْيَٰنِهِمْ يَعْمَهُونَ ١٨٦
187. And they[z] ask you[g] *a’n* (*regarding*) The Hour[w] *ayyana*[228] (*which momentous period/when*) (*is*) its [w] anchorage [w]; let-say [*you*[s]]: verily only its[w] knowledge (*is*) *enda* (*springing from-/by Rule of*) my Lord; not manifest it[w] [*He*], for[229] its [w] time, except Him; [*it* [w]] weighted-she [y] in the Heavens[w] and the Earth[w]; not *ta’ateekom*[w] ([*it*[w]] haps[w]-/comes[w] *to you*[b]) except surprisingly[w]; they[z] ask you[g] as that you[g] (*are*) *hafey-yon*[230] (*profoundly familiar*) *a’n* it[w];	يَسْـَٔلُونَكَ عَنِ ٱلسَّاعَةِ أَيَّانَ مُرْسَىٰهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّى ۖ لَا يُجَلِّيهَا لِوَقْتِهَآ إِلَّا هُوَ ۚ ثَقُلَتْ فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ لَا تَأْتِيكُمْ إِلَّا بَغْتَةً ۗ يَسْـَٔلُونَكَ كَأَنَّكَ حَفِىٌّ عَنْهَا ۖ قُلْ إِنَّمَا عِلْمُهَا عِندَ

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221 The word “سنستدرجهم” is made up of *four* parts: (a) the letter “س” for “*shall*,” (b) double component word, the active *subject* pronoun, as represented by the “ن” and the *present participle verb* “نستدرج” meaning: *allure* some one to some thing *almost always not favorable* to him, (c) the pronoun “هم,” for them.

222 The word “متين” means *enormously strong and indefatigable*!

223 See footnote 1739 above regarding “أولم!”

224 Ibid!

225 The word “ملكوت”= “الملك مع العظمة و الديمومة,” i.e. the enormous and permanent ownership!

226 The word “إقترب” is *more particular* than “قرب” as “إقترب” = “المبالغة في القرب,” i.e. indicative of a *superlative* of the *approach*! See التاج! So for such a *superlative* of the *approach/nighing*! So, “*festinately*” is used to qualify the *approach* in order to *intensify* it!

227 The word “الأجل” means term-limit, see اللسان!

228 The word “*ayyana*” = “أيان” really is “أي أوان أو أي حين,” but with *reverence and magnanimity* for whatever “أيانَ” was used for! See معجم النحو is *which period*, a *specific and important* (momentous) *occurrence happen*!

229 The letter “لِ” in “لوقتها” means “for,” as the “لِ” has *twenty* different meanings, see مغني اللبيب!

230 The word “حَفِي” has at least three distinct meanings: (1) he who is very bounteous in hospitality towards another, (2) he who inquires deeply to be very profoundly familiar about some one, and (3) he who shows his great pleasure and approval towards some one. See اللسان!

let-say [*you* [s]]: verily only its [w] knowledge (*is*) *enda* (*springing from/by Rule of*) Allah, [and,] but most the mankind not know they[z].	ٱللَّهِ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ ﴿١٨٧﴾
188. Let-say [*you*[s]]: neither [*I*] possess for myself[w] a benefit and nor a harm, except whatever[231] Allah willed; and had I were [knowing] the invisible surely *istakthra* (*would have sought much*) I of the *khayre* (*betterment/-desirables/goodness*) and *en* (*not*) touched/-betided me the ill; not I save *natheeron* (*iterative warner*) and a *basheeron*[232] (*iterative teller of good tiding*) for a believing people.	قُل لَّآ أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَآءَ ٱللَّهُ ۚ وَلَوْ كُنتُ أَعْلَمُ ٱلْغَيْبَ لَٱسْتَكْثَرْتُ مِنَ ٱلْخَيْرِ وَمَا مَسَّنِىَ ٱلسُّوٓءُ ۚ إِنْ أَنَا۠ إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿١٨٨﴾
189. He Who created you[b] of a single self[w] and [*He*] made of it[w]/her, its[w]/her *zawja* (*spouse/wife/pair*) to quiet [*he*] to it[w]/her; then *lamma* (*when/whence*) [*he*] overlaid[233] her, bore-she[y] a *hamlan* (*internal-burden*[x]) light[234]; then *marrat*[235] (*she*[z] *went by and later had a grief/felt bitter*) by it[x]; then when (*she-became*) weighted-she[y] both invoked/prayed Allah, their Lord both: verily *en* (*if*) *aa'taytana* (*You*[g] *accorded/gave us*) a righteous, surely assuredly[236] [*we*] be of the thankers.	۞ هُوَ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۖ فَلَمَّا تَغَشَّىٰهَا حَمَلَتْ حَمْلًا خَفِيفًا فَمَرَّتْ بِهِۦ ۖ فَلَمَّآ أَثْقَلَت دَّعَوَا ٱللَّهَ رَبَّهُمَا لَئِنْ ءَاتَيْتَنَا صَٰلِحًا لَّنَكُونَنَّ مِنَ ٱلشَّٰكِرِينَ ﴿١٨٩﴾
190. Then *lamma* (*when/whence*) [*He*] accorded them both a righteous both made for Him partners in what [*He*] accorded them both; so *ta'aala* (*ever elevated*[*He*]) Allah *amma* (*regarding*) what they[z] partner (*deities besides Him*).	فَلَمَّآ ءَاتَىٰهُمَا صَٰلِحًا جَعَلَا لَهُۥ شُرَكَآءَ فِيمَآ ءَاتَىٰهُمَا ۚ فَتَعَٰلَى ٱللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩٠﴾
191. Do they [z] partner (*deity besides Allah*) what [*he*] creates not a thing while they (*are being*) created.	أَيُشْرِكُونَ مَا لَا يَخْلُقُ شَيْـًٔا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾
192. And neither can they[z] (*effect*) for them a succor and nor themselves they[z] succor.	وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَآ أَنفُسَهُمْ يَنصُرُونَ ﴿١٩٢﴾
193. And *en* (*if*) invite them you[z] to the divine-guidance not *yattabe'ao* (*they*[z] *closely follow*) you[b]; equal on you[b] whether you[c] invited them or you[f] (*are*) *ssa'metoona* (*ones that are silent, while dutifully may not be correct for such silence*).	وَإِن تَدْعُوهُمْ إِلَى ٱلْهُدَىٰ لَا يَتَّبِعُوكُمْ ۚ سَوَآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنتُمْ صَٰمِتُونَ ﴿١٩٣﴾
194. Verily whom[r] you[z] invoke of lesser than Allah (*are*) *eba'don* (*worshippers/submitters/slaves*) like you[b], so let-invoke you[z] them, then let *yestajeebo*[237] (*compliantly-answer*) they[z] for you[b] *en* (*if*) you[z] were *ssadeqeena* (*always-truth-enforcers*).	إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ عِبَادٌ أَمْثَالُكُمْ ۖ فَٱدْعُوهُمْ فَلْيَسْتَجِيبُوا۟ لَكُمْ إِن كُنتُمْ صَٰدِقِينَ ﴿١٩٤﴾

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231 The particle "ما" is "إسم أو أداة شرط," = *conditional* noun/particle; or "ما" = "إسم موصول" = *connective* noun meaning *that which*! See إعراب القرآن، لمحمود صافي and الدّر المصون، لـ احمد الحلب!

232 The word "*basheer*" is *masculine, singular, subjective noun*, meaning *proclaimer of good tiding*, with *no* English equivalent!

233 The word "تغشّاها" = "overlaid *her*," or "*came on top of her*," this is *figuratively* (*allegorically*) speaking for "*coming unto her*" meaning having *had sexual intercourse with her*.

234 She bore the "*seed*" of Adam in her *womb*, which is obviously at the *beginning* is rather *light*! Also the word "حَملا" not "حِملا," as is *internal-burden* (*as pregnancy*) whereas "حِملا" is *external burn* on *any part of the body*!

235 The word "مرّ" means: (1) passed by *and* (2) betided with grief (difficulty) or sadness! Thus, once again, there is *no* exact single English word to covey this *double* meaning word!

236 The "ل" in "لنكوننّ" is a *juratory* "ل" = "ل القسم" *amounting* to = "التأكيد," i.e. *affirmation*, *expressed* by "*assuredly*!"

237 The word "يستجيب" is rooted in "استجاب," meaning: *favorably/compliantly answered*, *not* just *answered*! See الهادي!

195. Are for them feet^{w} they^{z} walk by it ^{w}; or for them hands^{w} they^{z} seize by it^{w}; or for them eyes^{w} they^{z} sight by it^{w}; or for them ears^{w} they^{z} hear by it^{w}; let-say [*you* ^{s}]: let-invoke you^{z} your^{n} partners (*deities besides Allah*), afterwards let-scheme you^{z} [*against me*] then let-not you^{z} reprieve [*me*][238].	أَلَهُمۡ أَرۡجُلٞ يَمۡشُونَ بِهَآ أَمۡ لَهُمۡ أَيۡدٖ يَبۡطِشُونَ بِهَآ أَمۡ لَهُمۡ أَعۡيُنٞ يُبۡصِرُونَ بِهَآ أَمۡ لَهُمۡ ءَاذَانٞ يَسۡمَعُونَ بِهَاۗ قُلِ ٱدۡعُواْ شُرَكَآءَكُمۡ ثُمَّ كِيدُونِ فَلَا تُنظِرُونِ ١٩٥
196. Verily my *Wa'leya* (*Guardian/Ally*), (*is*) Allah Who repeatedly descended The Book and He guards-/protects the *ssaleheena* (*righteous-people*).	إِنَّ وَلِـِّۧيَ ٱللَّهُ ٱلَّذِي نَزَّلَ ٱلۡكِتَٰبَۖ وَهُوَ يَتَوَلَّى ٱلصَّٰلِحِينَ ١٩٦
197. And whom^{r} you^{z} invoke of lesser than/without Him they^{z} neither can (*effect*) your^{n} succor and nor their selves^{w} they^{z} succor.	وَٱلَّذِينَ تَدۡعُونَ مِن دُونِهِۦ لَا يَسۡتَطِيعُونَ نَصۡرَكُمۡ وَلَآ أَنفُسَهُمۡ يَنصُرُونَ ١٩٧
198. And *en*(*if*) [*you*^{s}] invite them to the divine-guidance not hear they^{z}; and [*you*^{s}] see them looking to you^{g} while they perceive not.	وَإِن تَدۡعُوهُمۡ إِلَى ٱلۡهُدَىٰ لَا يَسۡمَعُواْۖ وَتَرَىٰهُمۡ يَنظُرُونَ إِلَيۡكَ وَهُمۡ لَا يُبۡصِرُونَ ١٩٨
199. Let-take [*you*^{s}] the surplus and let-command [*you*^{s}] by the *urfey* (*the norm and not disapproved by Sharey'ah maxims*) and let-shun [*you*^{s}] *a'n*(*regarding*) the *jahileena*[239] (*they who act ignorantly or incorrectly*).	خُذِ ٱلۡعَفۡوَ وَأۡمُرۡ بِٱلۡعُرۡفِ وَأَعۡرِضۡ عَنِ ٱلۡجَٰهِلِينَ ١٩٩
200. And if incites you^{g} from the Satan an incitement, then *ista'edh* (*let-affirmably refuge*) [*you*^{s}] by Allah, verily He (*is*) *Sameeon* (*Acute-Hearer, Enabler of others to hear, favorable Answerer to prayer*), Omniscient.	وَإِمَّا يَنزَغَنَّكَ مِنَ ٱلشَّيۡطَٰنِ نَزۡغٞ فَٱسۡتَعِذۡ بِٱللَّهِۚ إِنَّهُۥ سَمِيعٌ عَلِيمٌ ٢٠٠
201. Verily who^{r} *ettaqaw* (*they had reverentially guarded not to displease Allah*) if *massa* (*touched/betided*) them a spell of the Satan they^{z} reminisced^{x}[240] then *edha* (*suddenly/-whereas*) they (*are*) discerners^{x}.	إِنَّ ٱلَّذِينَ ٱتَّقَوۡاْ إِذَا مَسَّهُمۡ طَٰٓئِفٞ مِّنَ ٱلشَّيۡطَٰنِ تَذَكَّرُواْ فَإِذَا هُم مُّبۡصِرُونَ ٢٠١
202. And their brothers supply/preen them in the *ghayye*[241] (*misguidance/straying because of fallacious belief resulting in disappointment*), afterwards not shorten they^{z}.	وَإِخۡوَٰنُهُمۡ يَمُدُّونَهُمۡ فِي ٱلۡغَيِّ ثُمَّ لَا يُقۡصِرُونَ ٢٠٢
203. And if not *ta'atee* ([*you*^{s}] *produce/came to*) them by an *Aya'ten*,^{w} (*miracle/signs.proofs*) said they^{z}: had not *ejtabyta* (*contrived/concocted*) it^{w} you^{g}; let-say [*you*^{s}]: verily only ([*I*] *closely-follow*) what (*is being*) revealed to me *attabe'o* ([*I*] *closely-follow*) from my Lord. [This], (*are*) persuaders-evidences^{w} from your^{n} Lord and a divine-guidance^{x} and a mercy^{w} for a people (*who*) they^{z} believe.	وَإِذَا لَمۡ تَأۡتِهِم بِـَٔايَةٖ قَالُواْ لَوۡلَا ٱجۡتَبَيۡتَهَاۚ قُلۡ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَيَّ مِن رَّبِّيۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمۡ وَهُدٗى وَرَحۡمَةٞ لِّقَوۡمٖ يُؤۡمِنُونَ ٢٠٣
204. And if (*had been*) read The Qur'an^{x} then *ista'me'a* (*let-seek listening*) you^{z} for it^{x} and let hearken you^{z} *la'alla*	وَإِذَا قُرِئَ ٱلۡقُرۡءَانُ فَٱسۡتَمِعُواْ لَهُۥ

[238] The letter "نَ" in "**تنظرون**," by Arabic (*linguistic*) Rule, is called " **نون الوقاية او العماد، حيث لا يُستَغنى عنها**" which *precedes the speaker's pronoun* "ي!" The speaker's pronoun "ي" in "تنظرون" is *omitted*, for "**التخفيف**," = "alleviation, lightening!" See **إعراب القرآن، لمحمود صافي**

[239] The word "**جاهلين**"="*jaheleena*" is rooted in "**جهل**" meaning: (1) was ignorant of, (2) *believed* in some thing *contrary* to *reality*, (3) *did* some thing *not correct*! So the "*jahiloona*" are *they who act ignorantly or incorrectly*!

[240] The word "**تذكّروا**" = *they^{z} supplicated Allah or they^{z} reminisced regarding Allah* or *recalled* what Allah *allows* and *disallows*.

[241] The word "**الغي**" = "**الضلال المبني على إعتقاد فاسد نتج عنه خيبة**," that is the *misguidance/straying because of a fallacious belief resulting in a disappointment*! See **الراغب** and **اللسان**! That is *they support/increase* their *straying*!

(*craving currently unavailable deed that, perhaps*) you[b] *torah-moona* (*you[z] be mercy-given*).	وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ ٢٠٤
205. And let-remember [*you[s]*] your[t] Lord in your[t] self[w] supplicantly and *kheyfahtan*[w242] (*in circumstantial state-of-fear*)[w] and without/lesser than [the] loudning of the say, by the *ghodowwe* (*before dawn-until-sunrise*) and the *aasa'le* (*late afternoon/before sun set*); and let-not be [*you[s]*] of the neglectors.	وَٱذْكُر رَّبَّكَ فِى نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ ٱلْجَهْرِ مِنَ ٱلْقَوْلِ بِٱلْغُدُوِّ وَٱلْءَاصَالِ وَلَا تَكُن مِّنَ ٱلْغَٰفِلِينَ ٢٠٥
206. Verily who[r243] (*are*) *enda* (*by Presence of*) your[t] Lord not *yestakberoona*[244] (*they[z] affirm their prideful haughtiness*) *a'n* (*regarding*) His *eba'da'te* (*worship/servility*) and *yousabbeho*[245] (*they[z] say: subhana Allah*) (*to*) Him and for Him they[z] kowtow.	إِنَّ ٱلَّذِينَ عِندَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِۦ وَيُسَبِّحُونَهُۥ وَلَهُۥ يَسْجُدُونَ ۩ ٢٠٦

[242] The word "*kheyfah*"= "خيفة" is a *noun* etymologically it is "خِوفة" *as if it is a once*! Hence, it is a *circumstantial* "*state-of-fear*" for a *given situation*! See تاج العروس. And (S20:67) provides *strong support* for "خيفة" as so stated, as the *Ayah* says: "So, [*he*] perceived in himself a *kheyfatan* (*a circumstantial state-of-fear*) *Mosa* (*Moses*)!" Moses' *kheyfatan* was during the *initial* stage of the show-down between Pharos magicians and Moses!

[243] That is to say, the angels who are with your Lord *seek no arrogance with respect to His worship* and that *they exalt Him and they prostrate to Him*! So you, the human believers, *follow their example and do like wise*!

[244] See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

[245] By saying "*subhana Allah*," that is saying: *I single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!